

WAS HADITH WRITTEN 200 YEARS AFTER THE PROPHET?



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

By the name of Allah I begin. I praise Him, I seek His help, I seek His forgiveness. And I bear witness that there is no God except the Almighty. And I bear witness that Muhammad was His final and last messenger. May the peace and blessings of Allah be upon him. And to proceed;

This document serves as a guide for Muslims on how they can make sure that Sunnah and Hadith are essential part of the religion of Islam and was preserved by Allah just like the Quran. It is a methodology I humbly suggest for people, on how to look through the matter. And to refute one of the famous arguments Hadith rejectors often use. I will present a collection of information from reliable sources. I will only be making some brief comments around the suggested topics where I find necessary. And you may verify the things I put here.

And may peace be upon those who follow correct guidance...

Foreword

The saheeh Sunnah is Wahy (Revelation) from Allaah

It is essential that it be established in the mind and heart of every Muslim that the Sunnah – which is the words, deeds and approval that are attributed to the Prophet (peace and blessings of Allaah be upon him) – is one of the two parts of divine Revelation that were revealed to the Messenger of Allaah (peace and blessings of Allaah be upon him). The other part of the Revelation (Wahy) is the Holy Qur’aan.

Allaah says (interpretation of the meaning):

“Nor does he speak of (his own) desire. (4) It is only a Revelation revealed”
[Quran, 53:3-4]

It was narrated from al-Miqdaam ibn Ma’di Yakrib (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

“Verily, I have been given the Book and something like it with it, but soon a man will be lying replete on his couch and he will say: You should adhere to this Qur’an. Whatever you find is permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden. Verily, the (meat of) tame donkeys is not permissible to you, nor is (the meat of) every animal that has fangs.”
[Narrated by Abu Dawood (4604); classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.]

The fact that the Prophet (peace be upon him) is the Messenger of Allaah indicates that we must believe everything he said and obey every command he gave. It goes without saying that he has told us things and given instructions in addition to what is in the Qur’aan. It is futile to make a distinction between the Sunnah and the Qur’aan when it comes to adhering to it and responding to it. It is obligatory to believe in what he has told us, and to obey his instructions.

“The Sunnah is the iron framework of the House of Islam; and if you remove the framework of a building, can you be surprised if it breaks down like a house of cards?”

- Mohammed Asad, Islam at Crossroads p 82

The preferred argument for Hadith rejectors.

Hadith were not recorded until 200-300 years after the death of the Prophet. Do you know where this stupid argument came from ?

It's the Orientalists , like Goldziher .

Orientalism is a continuation of the Crusades, the sword didn't work in destroying Islam, let's use the pen.

Orientalists mostly were Christians , some of them were preachers who wanted to provide some materials to their followers to use it against Islam/to convert Muslims .

check :

=> *The Sunnah And Its Role In Islamic Legislation , Dr. Mustafa as-Siba'ee*

Chapter Ten: The Sunnah vis-a-vis the Orientalists p 251

=> *Significance of Sunna and hadith, Dr Imtiaz Ahmed - Chap 5 p 261*

=> *Jonathan A.C. Brown-Misquoting Muhammad – section “the Quran Only movement”*

Most of the misconceptions about Hadith as well as Quran , came from such people :

- Robert Morey (the moon-God lie)
- Ignaz Goldziher
- D. S. Margoliuth,
- Joseph Schacht
- Henri Lammens,
- Louis Massignon
- Reynold Alleyne Nicholson
- Sir Hamilton Gibb
- Aloys Sprenger
- Sir William Muir
- Julius Wellhausen
- Leon Caetani
- Ritchard Bell
- Theodor Nöldeke
- J. Wansbrough
- Yehuda De Nevo

- Régis Blachère (translated the Quran and used to omit add and modify as he wishes)
- George Sale (a racist christian)
- Claude-Étienne Savary (composed a french translation of the Coran)
- Patricia Crone
- Michael Cook

And so on

<http://majles.alukah.net/t23341/>

The Encyclopedia of Islam

Produced almost entirely by European scholars and they represent a specifically European interpretation of Islamic civilization.

https://en.wikipedia.org/wiki/Encyclopaedia_of_Islam

the heads of the Quranist movement :

Rashad Khalifa states: **“It is well known that the first book of Ḥadīth is that of Bukhary, who was born more than 200 years after the death of Muhammad”** (2001:83).

Ghulam Parwez says about the authors of the kutub sittah: **“... there were no written records of ḥadīth before their collections...there were no previous records that they could have borrowed the material for their collections”** (Chapter 1, part 1: 8-9).

The Quraniyun Of The Twentieth Century - Abu Ruqayyah Farasat Latif p 64

Kassim Ahmad adds: **“However accurate the methodology of the isnād, the scholars first started talking about it and started writing it down only about 150 - 200 years after the deaths of the very last tabi`i tabi`in. This means that when the research to establish the isnād got started, none of the Companions, the succeeding generation or the generation coming after them were available to provide any kind of guidance, confirmation or rebuttal. Therefore, the authenticity of the statements cannot be vouched for at all(Ahmed, 1997; 33)**

.....etc.

an elegant summary of the West's ignorance of Islam and the motives of Orientalism are the following words by the Swiss journalist and author, Roger Du Pasquier :

The West, whether Christian or dechristianised, has never really known Islam. Ever since they watched it appear on the world stage, Christians never ceased to insult and slander it in order to find justification for waging war on it. It has been subjected to grotesque distortions the traces of which still endure in the European mind.

Even today there are many Westerners for whom Islam can be reduced to three ideas: fanaticism, fatalism and polygamy. Of course, there does exist a more cultivated public whose ideas about Islam are less deformed; there are still precious few who know that the word Islam signifies nothing other than 'submission to God'. One symptom of this ignorance is the fact that in the imagination of most Europeans, Allah refers to the divinity of the Muslims, not the God of the Christians and Jews; they are all surprised to hear, when one takes the trouble to explain things to them, that 'Allah' means 'God', and that even Arab Christians know him by no other name.

Islam has of course been the object of studies by Western orientalists who, over the last two centuries, have published an extensive learned literature on the subject. Nevertheless, however worthy their labours may have been , particularly in the historical and and philological fields, they have contributed little to a better understanding of the Muslim religion in the Christian or post-Christian milieu, simply because they have failed to arouse much interest outside their specialised academic circles. One is forced also to concede that Oriental studies in the West have not always been inspired by the purest spirit of scholarly impartiality, and it is hard to deny that some Islamicists and Arabists have worked with the clear intention of belittling Islam and its adherents. This tendency was particularly marked for obvious reasons in the heyday of the colonial empires, but it would be an exaggeration to claim that it has vanished without trace.

These are some of the reasons why Islam remains even today so misjudged by the West, where curiously enough, Asiatic faiths such as Buddhism and Hinduism have for more than a century generated far more visible sympathy and interest, even though Islam is so close to Judaism and Christianity, having flowed from the same Abrahamic source.

(Unveiling Islam, by Roger Du Pasquier, pages 5-7)

Great topic here

<http://www.islamic-awareness.org/Quran/orientalism.html>

The theory of late recording of hadith was established on the Misinterpretation of certain terms and statements:

This theory of the recording of hadith in the 2nd century was the result of many misconceptions:

=1= Misinterpretation of the words: Tadwin, Tasnif and Kitabah (mentioned in hadith literature) which were understood in the sense of recording.

=2= The terms Haddathana, Akhbarana, 'An, etc., which were generally believed to be used for oral transmissions.

=3= The claim of the powers of unique memory of the Arabs so that they had no need to write down anything.

=4= AHadiths against recording hadiths.

Studies In Early Hadith Literature , Dr Muhammed Mustafa Al A'zami p 19

The theory of late recording of hadith is also based on misconception of certain words used in connection with writing of traditions.

These words include both substantives, that indicate tools and materials of writing, as well as verbals, which show the process and manner of recording traditions.

To the former may be mentioned Sahifa, Nuskha, Daftar, Lawh, Risala or Kitab, (with their plurals), while the latter include verbs like sam', 'ard, akhbara, haddatha, jama'a, dawwana and their derivatives.

The above words, some of which borrowed from other languages, convey different senses in different contexts.

If they were to be translated as conveying only one meaning consistently, they would lead to confusion and misunderstanding. Take, for instance, the word 'sahifa'. It is ordinarily translated as 'sheet of writing material' but the early Islamic literature does not always use it in this strict sense; it is employed for a letter, booklet or book as well. Thus to translate the word in any of these senses consistently would be wrong and misleading.

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed p 208

=(a) = Sahifa

[.....]

Thus we can say that sahifa in early Islam was employed for a 'book' and not for memoranda only, as is generally believed, The supposition that early hadith collections were just memoranda and not books can be refuted on the ground that there existed in early times a practice of taking rough notes and later transferring the rough drafts into permanent records, known as kutub and sahifa.

Significance of sunna and hadith and their early documentation, Dr Imtiaz Ahmed p 212

We have seen that sahifa, pl. suhuf, in early Islam meant a collection, of several loose sheets in which Qur'an and hadith were written down.

=(b) = 'Tahdith, Tadwin, Jam' and Riwaya etc. :

Apart from the misinterpretation of the terms *sahifa*, *daftar* etc. ,the advocates of the theory of late recording of hadith.have misunderstood the verbs *jamaa*, *rawa*, *dhakara*, *dawwana*, *sannafa*, and their derivatives. This, in turn, has led them to believe that the transmission of hadith had all along been oral until so late as in the second century after the hijra. One such scholar, Mingana, has gone so far as to maintain that the first written record of hadith was made by the compilers of the classical collections in the third century A.H. This far fetched conclusion seems based on his assumption that the verbs *rawa* and *haddatha* meant only oral transmission. In his own words, "Neither expression has ever referred to a written document lying before the narrator." In fact, Mingana and his supporters have misunderstood the meaning of these terms and have thus reached a wrong conclusion .

We have already seen that the nouns *sahifa*, *daftar*, *nuskha* and other similar basic terms, employed in connection with writing and preservation of hadith, were used in various senses like 'letter', 'memorandum' and 'book'. We have also noticed that the protagonists of the theory of late recording overlooked this meaning of the term and took it only in the sense of a memorandum or a note book. It is interesting to note that the story of verbs and their derivatives, used in connection with recording of hadith, is more or less the same.

The verbs (and consequently their derivatives) which have been commonly misinterpreted are : 'Tahdith and Ikhbar, Jam' and Riwaya, Tadwin and Tasnif, Dhikr and Qawl and ' an' ana. The protagonists of the theory of late recording have interpreted these verbs in the sense of oral transmission. This supposition is only partly true, for the verbs were also used for written transmission

= (c) = Tadwin and Tasnif :

The verbs Dawwara (lit, he compiled or collected) and Sannafa (lit. he classified) have also been misinterpreted to mean 'he wrote'.

Accordingly, the statement “awal man dawan al-ilm Ibn Shihab a-Zuhri” has been wrongly translated as “the first who wrote ilm (i.e. hadith) was Ibn Shihab az-Zuhri”. On the basis of this translation the theory emerged that the writing of hadith began so late as in Zuhri's period i.e. at the end of the first or the beginning of the second century after the Hijra But truly speaking the term Dawwana is used to denote “the collection and compilation of already written texts” and not “the writing for the first time”. The above statement should, therefore, be translated as “the first who compiled the (written) collections of hadith was Ibn Shihab as-Zuhri”.

Significance of sunna and hadith and their early documentation, Dr Imtiaz Ahmed p 239

Literally speaking, Tadwin denotes the comprehension (taqyid) of disheveled, loose written sheets into one volume so as to save it from being lost. The author of Taj al-Arus defines the word dawwana as he collected, while its derivative diwan has been interpreted by Fayruzabail as 'collection of loose sheets' (ad-diwan mujtama' as-suhuf) .

On the basis of this definition of the verbal form Tadwin, it cannot be taken to mean as merely 'writing'. It denotes, on the other hand, the compilation and collection of existing written text.

[.....]

Thus it appears that the verb Dawwana does not refer to writing for the first time; instead, it refers to collecting of already written materials.

[.....]

As regards the verb 'Tasnif, it is even wider in meaning than that of 'Tadwin. It implies the 'classification' of already collected records into various sections. Literally speaking, the expression 'Sannafahu' indicates 'he categorized it into various kinds and distinguished some of it from some other. In other words, Tasnif is to arrange the already collected material into various sections and different chapters.

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Used in connection with Hadith collection, it refers to classification of Hadith material according to contents. Thus ahadith work arranged according to subject matter is known as Musannaf (arranged), in contrast to Musnad collections in which the traditions are collected under the name of transmitters, irrespective of the subject matter of hadith.

Significance of sunna and hadith and their early documentation, Dr Imtiaz Ahmed p 242

إن الفهم الصحيح لمعنى كلمة (الكتابة)، وكلمة (التدوين) وإدراك الفرق بين المعنيين يحدد إلى حد كبير الرد الصحيح على أعداء السنة في قولهم إن تدوين السنة تأخر إلى القرن الثاني الهجري، وها نحن نوضح الفرق بين الكتابة والتدوين والتصنيف باعتبارها مراحل مرت بها السنة المطهرة حفظاً وتدويناً، حتى وصلت إلى الذروة في القرن الثالث الهجري :

الكتابة : جاء في اللسان: كتب الشيء كتباً وكتاباً وكتابة، وكتبه: خطه، فكتابة الشيء: خطه [1] .
التدوين : جاء في اللسان: والديوان مجتمع الصحف [2]، وجاء في تاج العروس: وقد دونه تدويناً: جمعه. وعليه فالتدوين هو جمع الصحف المشتتة أو المتناثرة في ديوان ليحفظها .
التصنيف : جاء في اللسان: والتصنيف: تمييز الأشياء بعضها عن بعض، وصنف الشيء: ميز بعضه عن بعض، وتصنيف الشيء: جعله أصنافاً [3]، وعليه فالتصنيف: تمييز الجزئيات، كأن يصنف المصنف الصواب من الخطأ، أو الأهم من المهم .

ومن هذه التعريفات اللغوية يتضح لنا أن الكتابة غير التدوين، فالكتابة: مطلق خط الشيء، دون مراعاة لجمع

الصحف المكتوبة في إطار يجمعها. أما التدوين: فمرحلة تالية للكتابة، ويكون بجمع الصحف المكتوبة في ديوان يحفظها. وعلى ذلك فقول بعض الأئمة: إن السنة دونت في نهاية القرن الأول الهجري لا يفيد أنها لم تكتب طيلة هذا القرن، بل يفيد أنها كانت مكتوبة، لكنها لم تصل لدرجة التدوين - جمع الصحف في دفتر - وما فهمه المعاصرون - من أن التدوين هو الكتابة - فهم خاطئ، منشؤه عدم التمييز بين الكتابة والتدوين، وليس في حديثهم شيء يتعلق بالكتابة .

والمتتبع لكلام الأئمة السابقين يتضح له أنه كان معلوما لديهم الفرق بين الكتابة والتدوين، وأنهم كانوا يعلمون أن السنة النبوية كتبت منذ أيامها الأولى، وأما التدوين فظهرت منه صور فردية خلال القرن الأول الهجري، ثم كثر وشاع بعد ذلك [4] .

[1]لسان العرب، ابن منظور، مادة: كتب .

[2]لسان العرب، ابن منظور، مادة: دون .

[3]لسان العرب، ابن منظور، مادة: صنف .

[4]السنة النبوية: مكانتها، عوامل بقائها، تدوينها، د. عبد المهدي عبد القادر عبد الهادي، دار النصر، القاهرة، 1989م، ص96: 98 بتصرف .

<http://bayanelislam.net/Suspicion.aspx?id=03-01-0040&value=&type=>

There is a difference between these three terms, and each represent a phase in the process of preserving Hadith:

- ✓ **Kitabah/** Taqyeed (writing) : means to wrote on a Sahifa (document) / to put down something on paper (Lisan Al ‘Arab dictionary) .
- ✓ **Tadween** : means to collect all the different Suhuf (documents) in one single book or volume .(Taj Al ‘Arous dictionary).
Diwan = a collection of Suhuf (Lisan Al ‘Arab dictionary).
- ✓ **Tasneef**(classification/categorization/ organization) : to distinguish something one from another (Lisan Al ‘Arab dictionary).

put what you've collected in the volume into categories / types /branches/ titles
/same topic/most to less important .

maybe the best translation for “Tadween” would be : compilation .

- . to put together (documents, selections, or other materials) in one book or work.
- . to make (a book, writing, or the like) of materials from various sources
- . to gather together

(<http://www.dictionary.com/browse/compile>)

- . to put together (various songs, pieces of writing, facts, etc.) in a publication or collection
- . to compose out of materials from other documents
- . to collect and edit into a volume

(<http://www.merriam-webster.com/dictionary/compile>)

to collect information from different places and arrange it in a book, report, or list

(<http://dictionary.cambridge.org/dictionary/english/compile>)

- . To gather into a single book.
- . To put together or compose from materials gathered from several sources
- . to put together (documents, or other materials) in one book or work.
- . to make (a book, writing, or the like) of materials from various sources
- . to gather together: to compile data.

(<http://www.thefreedictionary.com/compiled>)

Compilation of the Quran :

- ✓ **Kitabah** : time of the Prophet ﷺ
- ✓ **Tadween** : time of Abu Bakr (Jamaa al Quran)

Compilation of Hadith :

- ✓ **Kitabah** : time of the prophet ﷺ, time of the Sahaba Ra .

From 1 AH until 73 AH , the death of the last

Caliph among companions -Abd Allah ibn al-Zubayr –

this phase was carried out in two stages :

=1= the prophet lifetime : 1 AH until his death 11 AH

Comprehend two categories :

=A= what was written upon his direct orders

=B= what was written by his permission

=2= the companion's era .

تاريخ تدوين السنة وشبهات المستشرقين - حاكم عيسى المطيري ص 50-35

- ✓ **Tadween** : approximately 58 to 120 AH, the reign of Marwan ibn al-

Hakam (d. 65) , ‘Abd al-‘Azīz ibn Marwān (d. 85) and

Omar ben Abd Al Aziz (d.101) .

A look at

تاريخ تدوين السنة وشبهات المستشرقين - حاكم عيسى المطيري ص 50-83

- ✓ **Tasnif** : 2nd , 3rd Centuries of Hijra , until today .

an example would be a type of Hadith collections by name Al Jawame' الجوامع

Al- Jama'e الجامع : Collection of Ahadith that covers different categories :1) Sira 2) Adab, etiquettes, 3) Tafsir 4) Aqa'eda 5) Fitan 6) Ashrat al Sa3a –the signs of day of the hour 7) Ahkam, – laws , judgment 8) Manaqib – qualities of the Prophet , Sahaba..

And of course compilation/Tadwin of the Quran doesn't mean Quran was not written down until Abu Bakr's era. The same for Tadwin of Hadith, doesn't mean Hadith never been written Down before .

Tadwin and Tasneef both include working on pre-existing materials.

and as it is already known , the codification of any knowledge occurs after the existence of that knowledge at the first place , registration of a knowledge is a post-phase of its existence ; Arabs for example knows Arabic Grammar (Nahw) before the compilation of books on the subject , same thing for poets , they knew how to compose poetry long before books on Arud(Arabic prosody) were recorded .

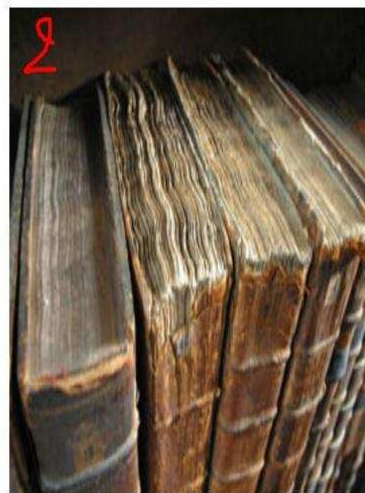
thus traditionalists who begun authoring on the subject didn't aim to prove or provide legislative proofs , rather to conserve and bring together evidences that are already in existence fearing that it may be lost , same as the companions did when compiling the Quran in one Mus-haf .

تاريخ تدوين السنة وشبهات المستشرقين-حاکم عبيسان المطيري ص30

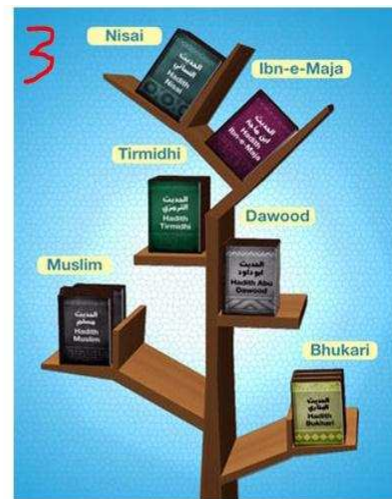
Kitaba



Tadween



Tasnif



Then



modern way of Tasneef

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Tadwin : ‘Abd al-‘Azīz ibn Marwān -- Omar ben Abd Al Aziz .

“At the end of the first century, because the land of Islam was extending far and wide and so many non-Arabs converted to the new faith of Tawheed, the need for a

complete and accurate compilation of Sunnah arisen. Although the new non-Arabs Muslims loved the Arabic language (as the language of Qur'an), were proud of it, and learnt it, they did not had the highly developed faculty of memorization as did the Arabs, and they needed complete references of Sunnah in order to fully understand Islam.

Another reason there was a need for a full record of authentic Sunnah was because the fabrication of traditions had started at the end of the first century after the wide spread of Islam, generally due to hypocrisy, ignorance or radical thinking.

Hypocrites pretended to accept Islam so they could fabricate or invent traditions and mix them with authentic ones to distort Islam and distract people from the pure religion. “

Preservation of Quran and Sunnah - Zeinab Hassan Ashry pp 96-97

In addition, the chains of transmission gets longer and longer ,

“The number of narrators between the author and the Companion who first related a hadith depended on the generation to which the author belonged. The fewer the better, since errors were less likely to occur. However, in the classical compilations, the number of narrators between the author and the Companion are one, two, three, four, five or six at the most. Compilations authored by Companions were directly attributed to the Prophet, and compilations by members of the second generation were directly attributed to Companions.”

Irrationality of the anti-hadith heretics - Professor Dr. Muhammad Abdul-Rauf

A/ Marwan ibn al-Hakam (d. 65 AH) and Abd al-Aziz ibn Marwan (27 - d. 85 AH) 's

Era :

‘Abd al-‘Azīz ibn Marwān (عبد العزيز بن مروان; died 705) was a member of the Umayyad dynasty, the son of Caliph Marwan I (reigned 684–685) and father of Caliph Omar ben Abd Al Aziz / Umar II (r. 717–720). His wife Umm Asim Layla bint Asim was the grand daughter of the second Caliph Umar ibn al-Khattab.

“Contrary to popular belief, the compilation of Hadīth appears to have commenced before the reign of ‘Umar ibn ‘Abd al-‘Azīz. This is supported by a letter ‘Abd al-‘Azīz ibn Marwān (d. 85 AH), the father of ‘Umar ibn Abd al-‘Azīz, sent to Kathīr ibn Murrah (d. between 80-90 AH), wherein he wrote, “Gather and send whatever hadīths you heard from the Companions except the hadīths of Abū Hurayrah, because they are in our possession.” Since ‘Abd al-‘Azīz governed Egypt from 65-85 AH, a fair estimation of his request from Kathīr ibn Murrah would be around the year 75 AH. As such, we can make a case for an earlier initiative for the compilation of Hadīth.

[....]

For argument’s sake, if it is ceded that Kathīr never carried out the instruction, there is evidence to support an even earlier institution of Hadīth compilation. As mentioned earlier, ‘Abd al-‘Azīz advised Kathīr not to gather the Hadiths of Abū Hurayrah because he already had possession of them. ‘Abd Allah al-Ghumārī (d. 1992 CE) explains that ‘Abd al-‘Azīz most probably acquired them from his father Marwan ibn al-Hakam (d. 65 AH), who shared the governorship of Madinah with Abu Hurayrah. We learn from the following incident that Marwān did in fact record Abū Hurayrah’s Hadiths. Abū al-Zu‘ayza‘ah, the scribe of Marwān, said:

Marwān summoned Abū Hurayrah and instructed me to remain seated behind a curtain. He asked him [hadīths] while I wrote until I recorded many hadīths. The following year, he again summoned him and instructed me to conceal myself. He asked him [the same hadīths] while I compared it with what was in my book; he neither added nor omitted anything.

We can therefore bring the date somewhere before the demise of Abū Hurayrah in the year 58 AH, which is nearly half a century—taking a conservative estimate—before the date commonly assumed for the compilation of Hadīth. It should be noted that Abū Hurayrah narrated a substantial number of Hadiths and is considered the most prolific transmitter among the Companions.

‘Ajjāj, *al-Sunnah Qabl al-Tadwīn*, p.374. Accepting that Kathīr ibn Murrah did collect Hadiths as per ‘Abd al-‘Azīz’s instruction, there could be two reasons why ‘Umar ibn ‘Abd al-‘Azīz still felt the need to compile Hadiths during his rule. First, as mentioned earlier, it is possible that Kathīr ibn Murrah did not complete the task, so ‘Umar wanted the task completed. A second reason is that the two attempts were different in nature. Kathīr set out to collect strictly Prophet Hadiths while ‘Umar requested the collection of both Prophetic Hadiths and the opinions of the Companions. The second reason is clear from the apparent wording of both reports. On the nature of ‘Umar’s instruction, see: Abū Ghuddah, Footnotes on *al-Imām Ibn Mājah wa Kitābuhū al-Sunan*, pp.45-46.

‘Ajjāj al-Khatīb believes that ‘Abd al-‘Azīz acquired Abū Hurayrah’s Hadiths directly from him. See: *al-Sunnah Qabl al-Tadwīn*, p.373. In light of the incident of Abū al-Zu‘ayza‘ah, al-Ghumārī’s explanation holds more weight.

(<https://aHadithnotes.com/2016/06/28/outdated-cliches-revisiting-the-compilation-of-Hadith/>)

for more light on the subject check

السنة قبل التدوين عجاج الخطيب ص 373-375

‘Ajjāj al-Khatīb , *al-Sunnah Qabl al-Tadwīn*, p 373 to 375.

تاريخ تدوين السنة وشبهات المستشرقين - حاكم عبيسان المطيري ص 52-55

Hakem Al Mutairi , Tarikh tadwin A-Sunnah

B/ Umar ben Abd Al Aziz 's (61 – 101 AH) Era :

Omar Ben Abd Al Aziz, his mother was the daughter of Asim the son of Omar Ben Al Khattab RA.

Tadween officially took place by Omar ben Abd Al Aziz (61 – 101 AH) when he became a Khalifa in 99 AH ; while many of Sahaba and sons of Sahaba still alive .

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا.

رواه أبو داود 4291 ، وصححه الألباني في " صحيح أبي داود .

Narrated Abu Hurayrah:

The Prophet ﷺ said: Allah will raise for this Ummah at the end of every hundred years the one who will renovate its religion for it.

Sunan Abi Dawud 4291 <https://sunnah.com/abudawud/39/1>

Omar mad the knowledge of Hadith widespread, thereby anyone can get access to the books.

Furthermore, the generation of Companions was fast passing away, and there was genuine fear that those coming after might begin to forget some of the Sunnah.

(<http://aljumuah.com/history-of-compilation-of-the-sunnah-efforts-of-the-tabiin-and-the-tabii-al-tabiin/>)

He had the same ambition Abu Bakr RA had when he decided to compile the Quran , he wanted to standardize Hadith while learned people still alive , especially those who used to write it down :

'Umar bin 'Abdul 'Aziz wrote to Abu Bakr ibn Hazm (d. 100) saying (Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).)

Sahih Bukhari - the book of Knowledge

Chapter: How the (religious) knowledge will be taken away

روى الدارمي بسنده أن عمر بن عبد العزيز (61 هـ وتوفي 101 هـ) كتب إلى أهل المدينة : " انظروا حديث رسول الله ﷺ فاكثبوه، فإني خفت دروس العلم وذهاب أهله "

سنن الدارمي 1 / 104 باب من رخص في كتابة العلم،

تقييد العلم للخطيب ص: 106 .

Umar ben Abd Al Aziz (61–101 AH) wrote to the people of Madina :

"Look for the knowledge of Hadith and get it written, for I fear the extinction of knowledge (durus al-ilm) and the passing away of the scholars. “

Sunan Darimi v 1 p 104

Taqteed Al ilm by Al Khateeb Al Baghdadi p 106

وعن ابن شهاب الزهري (50 – 124 هـ) قال: " أمرنا عمر بن عبد العزيز (61 هـ وتوفي 101 هـ) بجمع السنن فكتبناها دفترًا دفترًا، فبعث إلى كل أرض له عليها سلطان دفترًا."

جامع بيان العلم وفضله 1 / 76

Ibn Shihab al Zuhri (50–124 AH) said : **Omar ben Abd Al Aziz (61 – 101 AH) ordered us to Jamaa Sunan (gathering / collecting Sunnah) , so we wrote it book by book , and he sent a book to every Islamic territory under his rule.**

Ibn Abd Al Barr in Jamee Bayan Al ilm wa Fadlih v 1 p 76

According to Abu Nu'aym's History of Isfahan, 'Umar also wrote a circular letter asking the Hadith scholars living in the various parts of his country to collect in the form of books as many Hadith as were available.

(<http://sunnahonline.com/library/fiqh-and-sunnah/125-Hadith-an-islamic-overview>)

أخرج الحافظ ابن عبد البر بسنده إلى الإمام مالك قال: "أول ما دون العلم: ابن شهاب الزهري (50 – 124 هـ) "

جامع بيان العلم: 1: 76 .

Imam Malik : The first one to (Tadween) register/compile knowledge was Ibn Shihab al Zuhri (50 – 124 AH) .

Ibn Abd Al Barr in Jamee Bayan Al ilm wa Fadlih v 1 p 76

[....] This was a widespread and concerted effort that was started by the Khalifah, top leader of the Muslims. This effort to collect the Hadith was special because it had the following qualities:

1. All governors of the Muslim nation were asked to send the Hadith that they have in their provinces to the Khalifah.
2. The scholars of Islam were gathered in order to help verify and write the Sunnah, and help to spread it across the Muslim world.
3. The extraordinary effort put into ensuring the accuracy of all that was written. This was done by gathering the best scholars who memorized the Sunnah in order to verify everything that is written.
4. After the Sunnah was collected and written, copies of it were made and sent to all Muslim lands and nations.

After this action by Omar ibn Abdul Aziz, Muslim scholars continued to spend a lot of efforts to continue gathering, verifying, classifying and writing books about the

Sunnah. They developed sciences on how to verify the Hadith, and how to classify it and so on.

http://www.justislam.co.uk/product.php?products_id=173

Nor did 'Umar ibn 'Abd al- 'Aziz limit his efforts to just urging scholars and governors to undertake this task. He took further measures to facilitate it, including allocating salaries for scholars, so that they could devote all their time to this pursuit without having to attend to earning their living by other means.

Hadith Status and Role - Abul Hasan Ali Nadwi p 17

we need to mention that Omar Ben Abd Al Aziz(61–d.101) Rahimaholah lived side by side among the Sahaba in Medina, and also died before Some of the prominent companions:

= Ibn Abbas d. 70 AH

= Ibn Omar d. 72 AH

= Jabir ben Abd Allah d. 75 AH

= Anas Ben Malik 90/97 AH

= Mahmoud ben Al Rabii RA died at 99 AH

= Mahmoud ben labid Al Ash-hali d. 96 AH

= Abdulah ben AL Hareeth ben Jaz' d. 88 AH

= Burayda d. 91 AH

= Al Saiieb ben Yazid d. 91 AH

The Last Sahabi to die was Abu Tufail Amiir ben Watila RA he died 110 AH, 10 years after the death of omar ben Abd Al Aziz .

[he narrated as in Sahih muslim : **There is no one left on the face of this Earth, besides me who had seen the messenger of Allah [...]**

<https://www.sunnah.com/muslim/43/130>]

And as it was cited before this mission was entrusted to two prominent scholars :

A*= Abu Bakr b.Muhammed b.Amr b.Hazm (36–120 AH) : was the governor of Medina

B*= Ibn Shihab al Zuhri (50–124 AH) .

for al Zuhri, he Narrated Hadith personally from many Sahaba , not to mention the Sons or students of the Sahaba .

His teachers among Sahaba (and their sons) estimated to be more than 150.

تاريخ تدوين السنة وشبهات المستشرقين - حاكم عبيسان المطيري ص 58

...he had devoted the rest of his life - a considerably long period of about fifty years - in learning, preserving and transmitting both orally and in writing, the traditions.

Significance of sunna and hadith and their early documentation, Dr Imtiaz Ahmed p 404

“we know fairly well that from Zuhri’s time onwards systematic collection of hadith began to appear. These, in fact, were made on the basis of the then existing written manuscripts. The main task of Zuhri and his successors was not so much to discover and collect as to arrange and classify the available traditional material. during the whole second century, as is known fairly well, the Musannafat and Jawami’ (the hadith books arranged according to subject matter) were compiled, and by the middle of the third century the classical works including the six canonical works (as-sihah as-sitta) appeared and some recognised. ”

Important Note :

Umar , out of fear that Sunnah would be lost , gave his orders it to be collected , and not because he is ignorant and wants to learn it , for he was one of the leading scholars and all his jurists in different Islamic territories judge between people by the book of Allah and the Sunnah of his Messenger long before this order of registration came forward , and as the compilation of Quran by Othman RA adds nothing new to the regions those copies were sent to -because Muslims there ,already knew the Quran and memories it- , the same this registration by Omar ben Abd Al Aziz didn't bring or provide NOTHING new .

تاريخ تدوين السنة وشبهات المستشرقين - حاكم عبيسان المطيري ص 30

Before we give a long quotation from Dr **Jamaal al-Din M. Zarabozo** on the topic, we may start first with this small article which highlights and summarize various issues:

There was a PHD Dissertation by Sheikh Muhammad Mustafa Azami at Cambridge University. This was one of the rare books that were translated from English to Arabic "Studies of early Hadith literature." He compiled the names of people who actually WROTE down Hadith for the first 200 years of Islam; Before both Imam Bukhari and Imam Muslim. He compiled the names of the authors, what were there personal manuscripts. In order to refute the idea that Hadith weren't written down until 300 years after the Prophet death ; The idea spread by the Orientalist, the "modernist" Muslims, and Qur'an alone Cult.

He proved without a shadow of a doubt that there were works written down before that.

Usually these people ask the question, where are these manuscripts.

The answer is quite simple; first realize that these were personal manuscripts not published books. They were not preserved like books. The main reason they were not preserved, because later works absorbed them, and there was no need for them to be preserved. The works for the 1st and 2nd century were absorbed by works of the 3rd and 4th century. The greatest proof for this is the Saheefa of Hamam ibn Munabih ;

Hamam ibn Munabih was one of the students of Abu Hurairah, in his manuscripts he wrote down the Hadith of Abu Hurairah. He recorded about 100 or so Hadith and he died 110 years after Hijrah. Amazingly this manuscript exists to this day.

A modern scholar Dr Muhammad Hameedullah discovered these manuscripts early this century, around the 1920's. He discovered these manuscripts in a museum in France. The most interesting part of these manuscripts, was that the over 100 Hadith in them, they can all be found in Sahih Al Bukhari and Sahih Muslim.

These manuscripts were written around the 40's-70's after the Hijrah, meaning less than half a century after the Prophets death. When Imam Muslim narrates this Hadith, he also mentions that this Hadith can be found in the Saheefa of Hamam ibn Munabih.

Even more amazing, is that Imam Ahmad, in his Musnad narrated all of the Hadith of Saheefa of Hamam ibn Munabih, in a single booklet. This proves that Imam Muslim and Imam Ahmad both viewed the Saheefa of Hamam ibn Munabih in their lifetimes. This is proof, that there is no need to keep the earliest works, because later works absorbed them.

The Hadith when they were compiled were compiled in a special order. This was a very deep science, and the scholars organized the Hadith in special ways. Some scholars organized them by the topic of the Hadith, others by who narrated the Hadith, or by who they learned the Hadith from .

<https://invitation2islam.wordpress.com/tag/science-of-Hadith/>

Dr. Jamaal al-Din Zarabozo in his book **THE AUTHORITY AND IMPORTANCE OF THE SUNNAH** said the following :

The Recording or Writing Down of the Hadith :

Before discussing this topic, it should be noted that, in order for something to be preserved, it is not a necessary condition that it be recorded or written down. That is, simply because something was not written down, it does not mean that it was not accurately and correctly preserved.

Furthermore, the writing of something down itself is not sufficient for the preservation of something. It is possible that something is recorded incorrectly. Both of these points were duly noted by the scholars of Hadith. They did not require Hadith to be written down for them to be accepted although they did recognize the importance of such a physical recording and many times, depending on the personality involved, preferred the written record over the verbal record.

These scholars also realized that the mere recording of something is not sufficient. It must also be ascertained that it was recorded properly. Hence, scholars of Hadith would accept or prefer written reports of scholars over memorized reports only if it was known that those scholars were proficient and correct in their writing.

It has been one of the favorite practices of many of the Orientalists to constantly state the "fact" that Hadith were not recorded at first but were, instead, passed on only orally for the first two centuries after the Hijrah. Therefore, Hadith are not much more than folklore and legend that was passed on orally and in a haphazard fashion for many years. Unfortunately, this is a misconception that is also held by a number of Muslims today. A recently converted Muslim may get the impression that the Hadith are "no more reliable than the Gospels."

The recording of the Hadith of the Prophet (peace be upon him) began during the time of the Prophet (peace be upon him) himself. Al-Baghdaadi records a number of

Hadith that show that the Prophet (peace be upon him) explicitly allowed the recording of his Hadith.

[....]

There is no question, therefore, that the recording of Hadith began during the lifetime of the Messenger of Allah (peace be upon him) himself. This practice of writing Hadith continued after the death of the Messenger of Allah (peace be upon him).

Al-A'zami, in his work *Studies in Early Hadith Literature*, has listed and discussed some fifty Companions of the Prophet who had recorded Hadith.

[....]

Al-A'zami also compiled a list, discussing each personality individually, of forty-nine people of "the first century successors" who recorded Hadith.

[....]

Al-A'zami goes on to list eighty-seven of "the scholars covering the late first and early second centuries" who recorded Hadith.

Then he lists "from the early second century scholars" 251 people who collected and recorded Hadith.

Thus al-A'zami has produced a list of 437 scholars who had recorded Hadith and all of them lived and died before the year 250 A.H .

Many of them are from before the time of Umar ibn Abdul Azeez who is credited with having been the first person to ask for the collection of Hadith. The story of Umar ibn Abdul Azeez has actually been misunderstood and it does not mean that no one collected Hadith before him."

To quote al-A'zami, "Recent research has proved that almost all of the Hadith of the Prophet was [sic] written down in the life of the companions, which stretched to the end of the first century." This last statement is partially based on al- A'zami 's own

research in which he has mentioned many Companions and Followers who possessed written Hadith.

Elsewhere, he himself writes, I have established in my doctoral thesis “Studies in Early Hadith Literature” that even in the first century of the Hijra many hundreds of booklets of Hadith were in circulation. If we add another hundred years, it would be difficult to enumerate the quantity of booklets and books which were in circulation. Even by the most conservative estimate they were many thousands.'

But if there existed so many early writings and collections of Hadith, as al-Azami demonstrated in his Ph.D. thesis, one may ask why is it that it seems that none or very few of them are still in existence today.

Al-Azami also discussed what happened to these very early works. He wrote:

These books were not destroyed nor did they perish, but [they] were absorbed into the work of later authors. When the encyclopedia-type books were produced, scholars did not feel the necessity to keep the early books or booklets, and so, slowly, they disappeared.

Of the earliest works, one in particular deserves closer attention. This is the Saheefah of Hammaam ibn Munabbih. It is actually a written collection of Hadith that the Companion Abu Hurairah dictated to his student Hammaam. Since Abu Hurairah died around 58 A.H (or some forty-eight years after the death of the Prophet), this collection must have been dictated to Hammaam sometime before that date .

[....]

Ahmad incorporated the entire work, save two Hadith, into his famous Musnad. Al-Sulami, on the other hand, continued the passing on of this collection as an independent work. It was continually passed on until the 9 century which is the date of the Berlin manuscript, one of the four manuscripts of this work that is still in existence.

Since the Hadith in Ahmad's Musnad are arranged according to the Companion who narrated the Hadith, it is very easy to find all of the Hadith from Hammam on the authority of Abu Hurairah in that collection. Other books, where the Hadith are arranged according to fiqh topics, also incorporated a great deal of the Saheefah.

A study of Sahih al-Bukhari and Sahih Muslim will demonstrate the following :

Out of the 137 Hadith in the Saheefah of Hammaam:

- ✓ 29 are recorded by both al-Bukhari and Muslim.
- ✓ 22 others are recorded only by al-Bukhari.
- ✓ 48 others are recorded only by Muslim.

Thus, 99 of the 137 Hadith may be found in either Sahih al-Bukhari or Sahih Muslim.

[....]

It is also interesting to note that all of the following works that contain many, if not all, of the Hadith of this saheefah are now published :

- al-Bukhari's al-Jaami al-Sahih,
- Muslim's Sahih,
- Ahmad's Musnad,
- Abdul Razzaaq's Musannaf,
- Mamar's Jaami
- and even Hammaam's Saheefah.

All of these collections may be studied to see that the meanings — actually the wordings — of the Hadith have not been changed from the time of Abu Huraira to the time of al- Bukhari.

Hamidullah commented :

Supposing al-Bukhari cites a Hadith on the authority of the above chain of sources [Ahmad-Abdul Razzaq- Mamar- Hammam- Abu Huraira]. So long as these older sources were not available, a skeptic was certainly entitled to harbour doubts and say

that perhaps al-Bukhari had not told the truth, but simply forged either the chain or the contents of both. But now that all the earlier sources are at our disposal, there is no possibility of imagining that al-Bukhari had mentioned anything by way of forging it, or narrating anything heard from forgers... With the discovery in recent times of these earlier works, it is possible for us to verify the truthfulness of each. One is forced to recognize them all as solidly genuine.

Ahmad's recording of these Hadith is one of the most remarkable and interesting. He recorded the Hadith of the Saheefah in his Musnad in almost exactly the same order as they are found in the Saheefah. His Musnad includes only one Hadith that is not found in any of the manuscripts of the Saheefah while he is missing only two Hadith from the Saheefah.

Hamidullah concludes :

Even after the lapse of more than 13 centuries there has not crept in a single alteration in the text of the collection... [Since these traditions have been transmitted not only by Abu Huraira, but, independently of him, by other Companions of the Prophet too, and in each case the chain or isnad has been different... If there had been no risk of boredom..., it would have been easy to show in proper detail, how, in addition to Abu Huraira, each of the traditions contained in the Sahifah of Hammam has been related by various other Companions... These traditions could never have been forged in the 3rd or 4th century. . .

Jamaal al-Din M. Zarabozo

The Authority and Importance of the Sunnah pp 177 to 187

Now let's take you through a journey, from the early 1st century of Hijra to the 15th century of Hijra : the famous scholars of each century and the most remarkable works that were authored in serving and preserving the Sunnah .

The compilations during the prophet ﷺ lifetime:

During the life of the Prophet PBUH there was no pressing need to write down all of his various statements or record his actions because he was present and could be consulted at any time.

Usool al-Hadith Bilal Philips part 2

now in the 15 century AH and witnessing thousands of Muslims memorizing Quran by heart , hundreds of scholars knowing entire books of hadith by heart , as in Fiqh , Usul , Nahw , Adab and poetry , and some of them memorizes the six books of Hadith (Bukhari, Muslim, Abu Dawood, Tirmidhi, Ibn majah, Niassaii) with its chains that contains a lot of narrators , and its Matn (text) with duplications ; thereby it wouldn't be hard for the scholars among Sahaba to memorize 5% of this because there was no chains of transmission back then , they hear , see the Messenger PBUH directly without intermediate so they need not to memorize thousands of narrators , neither to memorize every other companion's sayings , which are the duplicated narrations in the books of Hadith , for the traditionalists consider not a hadith which is narrated by numerous companions as one but many as the number of those who related it , so as long as the number of narrators gets longer , the same Hadith gets duplicated(redoubled) ; for instance the hadith about wiping over the khuffayn (leather shoe) , was related by approximately 70 companion although it is a single Hadith about a single issue ; hence if the late scholars of Hadith get by heart 70 way(tariq) and narration verbatim with its Isnads(chains) about one single issue , it wouldn't be necessary for the Fuqaha among Sahaba to memorize all this 70 , it was sufficient to fix in mind what they directly witnessed, saw or heard from the prophet..

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The methodology followed by the Sahaba was characterized by :

1= Carefulness in reporting from the prophet PBUH, in order to protect Hadith.

2= Restrict the process of narrating Sunnah (narrow down the number of reported AHadith) for the sake of protecting it .

3= a companion whose Hadith is needed , who's trustworthy , reliable and known for his exceptional memory skills , should narrate from the prophet PBUH as much as he can .

4= Checking the authority of narrations/reports

Investigate the soundness of reporters.

set conditions , criteria for accepting reports .

5= Hadith criticism .

6= Eagerness in conveying the narration verbatim .

حجية السنة وتاريخها الحسين شواط ص70

Each method with further details :

1= carefulness in reporting from the prophet PBUH in order to protect Hadith.

conveying from Rasoul Allah PBUH is not that simple , it's a huge responsibility .

the companions didn't narrate Hadith if it is not necessary , the one prefers if someone else other than him did .

Abu Bakr RA once said: "Which sky will cover me and which earth will refuge me if I say something in this religion which is not true" <http://portal.shrajhi.com/Media/ID/6818>

It was narrated that 'Abdur-Rahman bin Abi Laila said:

We said to Zaid bin Arqam: 'Tell us a Hadith from the Messenger of Allah (ﷺ).' He said: 'We have grown old and have forgotten, and (narrating) AHadith from the Messenger of Allah (ﷺ) is difficult (not a simple matter).'"

Sunan Ibn Majah <https://sunnah.com/urn/1300250>

“ Ibn Mas‘ud was so cautious in relating traditions that we are told that whenever he recited one he began to perspire nervously, adding immediately that God’s Messenger had either said this, or something like it. Al-Zubayr was reluctant to relate Hadiths, because he had heard the Prophet say that whoever attributed anything to him falsely would be preparing his own seat in hell. Sa’d ibn Abi Waqqas feared that people might add to what he related. So great was the Companions' fear of committing mistakes when relating the words of the Prophet that many of them refused to relate any Hadith at all unless it was absolutely necessary. ‘Abd Allah ibn Mas‘ud, for instance, only related two or three Hadiths in a month.” Sa‘id ibn Yazid once travelled with the erudite Sa’d ibn Malik from Medina to Mecca, and did not hear him relate a single Hadith. Al-Sha‘bi lived with ‘Abd Allah ibn ‘Umar for a whole year, but never heard him relate a single Hadith . Al-Sa’ib ibn Yazid reports that he once was together with ‘Abd al-Rahman ibn ‘Awf and Talha ibn ‘Ubayd Allah, and heard nothing in the way of Hadiths except Talha’s account of the battle of Uhud. Suhayb, too, was always ready to relate historical traditions (Maghazi), but otherwise rarely dared to report the words of the Prophet. “

Hadith Literature its origin development , Muhammad Zubayr Siddiqi pp 23-24

=====*****=====

**2= lessening / decreasing the process of narrating Sunnah
(narrow down the number of reported AHadith) for the sake of
protecting it,** Which was the method followed by the Caliph Omar RA .

Putting restrictions on the transmission of Ḥadīth was apparently one of the ways used to preserve the true teachings of the Prophet .

Which we may summarize in this points :

- @ Make narrating fewer as possible so that the person would not narrate except things he is sure of.
- @ fearing that new converts lie or fabricate things upon the prophet PBUH .
- @ so that distortion won't find its way to the Sunnah of the prophet PBUH .
- @ So that people may focus more on the Quran (memorizing , understanding)

نهى(عمر)عن الحديث فيما ليس تحته عمل ، كما جاء في رواية الزهري عن أبي هريرة ، وهو ما لا تدعوا إليه ضرورة وليس فيه حكم شرعى ولا يحتاج إليه الناس كالحديث عن أيام رسول الله و مغازيه وأصحابه وما قصد ترك الحديث عن السنن والفرائض...

<http://www.kalemasawaa.com/vb/showthread.php?t=9382>

The translation of which is:

“Umar RA forbad narrating Hadith(s) on matters which doesn't involve an act of worship , doesn't imply a reward neither a sin as was narrated by Azuhri from Abu Hurayrah , which doesn't encompass a legal ruling and not needed by people , like the daily life of the prophet or his Maghazi(battles) or his companions , and by that Umar RA didn't intend to neglect narrating Sunnan(voluntary acts) or Fara'id (essential duties)...”

he feared lest the Qur'an be ignored and not given due importance. he therefore, forbade people to dwell too much on the hadith.

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed p 427

لم يثبت في سند من الأسانيد أن عمر بن الخطاب رضي الله عنه منع أحداً من الصحابة مطلقاً : إنما ربما أشار إلى أن يقلوا الرواية عن رسول الله صلى الله عليه وسلم فقط ، لا أكثر من هذا ، لماذا ؟ لأن كما قلت لكم الفضول الذي قد يئزع الناس في هذا ، قد يصددهم عن معرفة كثير مما أنزل الله سبحانه وتعالى.

It was never proved true by any reliable chain of transmission that Umar RA prevented anyone among the Sahaba (from transmitting prophetic traditions), in any case, but he may appoint them to slightly decrease in doing so ...

<http://majles.alukah.net/t66026/>

he did not minimise the importance of the hadith but he gave it its right place. What in fact he really did was this : that he took practical step in curbing the danger of competition between the Qur'an and the hadith. This fear of the competition is well reflected in the advice he had given to his emissaries to Kufa. At the time of their departure he is reported to have said, 'You are going to the people who are busy reciting the Qur'an... do not detain them by making them busy with the hadith. Recite the Qur'an in a pleasing-way and be brief in transmitting the traditions from the Prophet...

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed pp 428-429

And the story about Omar RA imprisoning Abu Darda and ibn Masoud ,is completely false , a fabrication in both Matn (text) and Isnad , has no basic certainty.

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed p 431

Could also take a look at :

Bayan Al Islam Encyclopedia

<http://bayanelislam.net/Suspicion.aspx?id=03-01-0100&value=&type=>

Abu Hurairah RA said:

The Prophet ﷺ said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears."

[Muslim] <https://sunnah.com/riyadussaliheen/18/37>

Anas ben Malik said : Indeed what prevents me from relating to you a great number of Hadith is that the messenger of Allah PBUH said whoever intends to lie upon me then let him take his seat in hell fire .

Bukhari and Muslim <https://sunnah.com/bukhari/3/50>

Narrated `Abdullah bin Az-Zubair:

I said to my father, 'I do not hear from you any narration (Hadith) of Allah's Apostle as I hear (his narration) from so and so ?' Az-Zubair replied. I was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire.

Bukhari <https://sunnah.com/bukhari/3/49>

Note that there are companions who didn't narrate anything , not even a single Hadith.

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3= a companion whose Hadith is needed, who's trustworthy, reliable and known for his exceptional memory skills, should narrate from the prophet PBUH as much as he can .

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.

-*Sunan Abi Dawud* <https://sunnah.com/abudawud/26/18>

Among the companions narrators of Hadith , there are those who called a mukthir (a person who has narrated abundant/ numerous number of traditions). also called As-hab Al Uluf (The ones whom narrated thousands of ahadeth) , they were 7 :

=1= Abu Hurayrah d.59 AH ; he narrated 5,374 AHadith

=2= Abdullah Ibn Umar d.73 AH ; he narrated 2630.

=3= Anas Ibn Malik d.93 AH ; he narrated 2286,

=4= Aisha Bint Abi Bakr d.58 AH ; she narrated 2,210.

=5= Abdullah Ibn Abbas d.68 AH ; he narrated 1,660.

=6= Jabir Ibn Abdullah d.78 AH ; he narrated 1,540

=7= Abu Sa'id al -Khudri d.74 AH ; he narrated 1,100.

حجية السنة وتاريخها الحسين شواط ص79

Important Note :

The number of AHadith by Abu Hurayrah RA estimated above was cited by Ibn Hazm based on Musnad Baqqiy ben Makhlad .

5374 Hadith , involves : reports from the prophet PBUH , reports from other companions before and after the death of the prophet PBUH, duplicated narrations , same narrations reported by different Isnad(s) , weak narrations , fabricated ones .

[

Bear in mind that if the same narration be reported by different Isnad(s) , in the science of Hadith when the Matn(text) of a Hadith is reported with 100 different Isnad , it is considered as 100 Hadith , each isnad is a Hadith .

... Hence a single statement narrated by the Prophet to ten Companions would be considered to be ten ḥadīth. This is because each Companion who narrated the ḥadīth, corresponds to an individual chain of narration. If each of these ten companions narrated to ten of their students from the tabi'īn, then we would have one hundred ḥadīth(with identical text, but different isnād.)

An example of a ḥadīth with numerous chains is the statement of the Prophet (salallahu alaihi wasallam) “May Allah brighten the man who heard a ḥadīth from us, memorised it and then conveys it just as he heard it” which has over 175 chains of narrations.

The Quraniyun Of The Twentieth Century - Abu Ruqayyah Farasat Latif p 67

"تتبع طرق هذا الحديث في المصادر المطبوعة والمخطوطة التي أمكنني الوقوف عليها، فبلغت أكثر من مائة وخمسين طريقاً تنتهي إلى أربعة وعشرين صاحبياً."

دراسة حديث نَضَرَ الله امرءاً سمعَ مقالتي ص 10 - عبد المحسن بن حمد العباد البدر

"بلغت طرقه سبعة وخمسين طريقاً ومائة طريق."

دراسة حديث نَضَرَ الله امرءاً سمعَ مقالتي ص 214 - عبد المحسن بن حمد العباد البدر

]

In a recent study the number is reduced to **935 Hadith , and only 110 Hadith that are unique to Abu Hurayrah**, everything else was related with different chains by other Sahaba .

The same thing applies for the 7 narrators mentioned above , the post-updated list would be :

=1= Abu Hurayrah d.59 AH ; he narrated 935 Hadith

=2= Anas Ibn Malik d.93 AH ;546 .

=3= Abdullah Ibn Umar d.73 AH ; 480 .

=4= Abdullah Ibn Abbas d.68 AH ; 450 .

=5= Jabir Ibn Abdullah d.78 AH ; 400 .

=6= Aisha Bint Abi Bakr d.58H ; she narrated 392 .

=7= Abu Sa'id al -Khudri d.74 AH ; he narrated 312.

<http://www.alukah.net/library/0/72967/>

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4= checking the authority of narrations/reports

Investigate the soundness of reporters.

set conditions , criteria for accepting reports .

the Companions had a number of methods to verify and investigate the authenticity of a ḥadīth, These included:

- ✓ referring back to the original source,
- ✓ asking for an oath,
- ✓ demanding confirmation from a reporter,
- ✓ demanding the reporter to repeat the ḥadīth on the same or later occasion,
- ✓ asking the reporter for a witness to his narration.

The Quraniyun Of The Twentieth Century - Abu Ruqayyah Farasat Latif p 70

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5= Hadith criticism :

The effort to distinguish between narrations from the Prophet PBUH, was rooted in his warning, “If anyone tells a lie about me intentionally, let him be sure of his place in the hell fire.”

This process began during the lifetime of the Prophet PBUH himself. However, at this stage, it meant no more than going to the Prophet PBUH and verifying something he was reported to have said. Dimaam ibn Tha‘labah came to the Prophet PBUH on one occasion and asked, “Muhammad, your messenger came to us and told us so and so.” The Prophet PBUH replied, “He told you the truth.”

A similar form of investigation or verification was reported to have been carried out by ‘Alee, Ubayy ibn Ka‘b, ‘Abdullaah ibn ‘Amr, ‘Umar, Zaynab wife of Ibn Mas‘ood and others. Although the process of asking the Prophet PBUH ceased with his death, the first Caliph, Aboo Bakr, ‘Umar and ‘Alee as well as other companions like ‘Aa’ishah and Ibn ‘Umar continued these efforts of hadeeth criticism.

Usool al-Hadith Bilal Philips (part 6)

“Fullaatah states that Abu Bakr, the first caliph who died only two years after the Prophet, was the first to make the narrator prove the authenticity of his narration as he sometimes would not accept a hadeeth unless the person presented a witness for his hadeeth. Umar also followed the same pattern. By doing so they made it clear if the person heard the hadeeth directly from the Messenger of God or through some intermediary source. Their goal was to confirm the correctness of the narration although they were, at the same time, inadvertently making the narrator state the Isnad for his hadeeth. Therefore, it was during their time (right after the death of the Prophet) that narrators were first being forced to state their Isnads. Ali, the fourth caliph and the caliph during the fitnah (affliction), would sometimes take an oath from the person in which the person would swear that he heard the hadeeth directly

from the Prophet. Obviously, then, after the fitnah, the same process of requiring the narrator to state his sources continued..

Jamaal al-Din Zarabozo, God's Preservation of the Sunnah, part 4 .

Umar ibn Hasan Uthmaan al-Fullaatah, al-Wadha fi al-Hadeeth vol. 2, pp. 20-22.

الوضع في الحديث النبوي للدكتور عمر فلاته

<http://www.islamreligion.com/articles/582/viewall/>“

“Umar , the second Caliph , carefully followed the example set by his predecessor (Abu Bakr) , for instance he obliged al Mughira ibn Shuba , Abu Musa Al Ashari , Amr ibn Umayya , and Ubay ibn Kaab to produce witnesses to corroborate the traditions they narrated , despit the great esteem in wich they were held .His successor ‘Uthman ibn ‘Affin was also careful to report the words of the Prophet with the utmost care, while ‘Ali would not accept any Hadith until its reporter attested to it on oath, and used to remark that he would rather the sky fell on his head than be guilty of attributing a false badith to the Prophet. ”

Hadith Literature its origin development , Muhammad Zubayr Siddiqi p 23

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6= eagerness in conveying the narration verbatim :

The one tries his best to narrate the Hadith of the Prophet PBUH in the exact words in which it has been received.

- Relating Hadith in their exact wordings
- Adherence to the precise wording in what they narrated.
- Changing the meaning may lead to changing the ruling.
- The exact same words that were uttered by the Prophet .

'Abdullah bin Mas'ud said: 'I heard the Messenger of Allah (ﷺ) saying: "May Allah cause his face to shine, the man who hears something from us, so he conveys it as he heard it.

for perhaps the one to whom it is conveyed is more understanding than the one who heard it."

Jami` at-Tirmidhi <https://sunnah.com/tirmidhi/41/13>

Sunan Ibn Maja <https://sunnah.com/urn/1302370>

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Based on :

حجية السنة وتاريخها الحسين شواط

Methods used by the Companions to preserve the Sunna :

i) Memorisation :

The Arabs were renowned for their powerful memories. It has been scientifically proven that the constant use of a certain human faculty makes it more responsive. The early Arabs paid great attention to their memories and developed this to its highest point . Anās ibn Mālik said “ we sat with the Prophet, maybe sixty in number, and the Prophet taught us some ḥadīth. Later on, when he went out for some necessity, we used to memorise it amongst us, when we departed, it was cultivated upon our hearts ”.

ii) Recollection of ḥadīth:

Azami states that Abu Hurayra would divide up the night into three parts; a third for prayer, a third for sleeping, and a third for the recollection of ḥadīth (1977:14).

iii) Practice :

The Companions were keen to implement everything they had learnt. Their daily routines such as worship, dress, food, personal hygiene, family relations, business, travel and so on, were based upon the Sunna. Continual practice of the Sunna ensured its preservation. .

iv) Asking questions to one another :

Anas reported that whenever the Companions met each other, they would ask each other about any new ḥadīth. Umar and his Ansari neighbour took it in turns to spend time with the Prophet (pbuh).

v) Writing :

Many aḥadīth of the Prophet were preserved in writing in his lifetime.

The Quraniyun Of The Twentieth Century - Abu Ruqayyah Farasat Latif p 54

List of some Companions compilers of Hadith :

M. M. Azami details fifty Companions who at one time or another preserved Hadith in writing :

- | | |
|--|---|
| 1. Abu Ayoub Al Ansari (d. 52) | 7. Abu Rafi' (d 40 AH) |
| 2. Abu Bakkr Al Siddiq (d 13) | 8. Abu Said Al Khudri (d 74 AH) |
| 3. Abu Bakrah Al Rhaqafi , Nufail b. Masruh (d 51 AH) | 9. Abu Shah Al Yamani |
| 4. Abu Hind Al Dari | 10. Abu Umamah , Sudai b. 'Ajlan (d 81 AH) |
| 5. Abu Hurairah (d 59 AH) | 11. Abd Allah b. Abbas (d 68 AH) |
| 6. Abu Musa Al Ash'ari , Abd Allah b. Qais (d 42) | 12. Abd Allah b. Abu Awfa (d 86) |

- | | |
|--|--|
| 13. Abd Allah Amr B. Al As (d 63) | 32. Muaad b. Jabal (d 18 AH) |
| 14. Abd Allah B. Masud (d 32) | 33. Mu'awyya b. Abi Sufyyan (d 60) |
| 15. Abd Allah b. Omar b. Al Khattab (d 74 AH) | 34. Al Mughirah b. Shu'bah(d 50) |
| 16. Abd Allah b. Al Zubair (d 73) | 35. Muhammed b. Maslamah Al Ansari (d 46 AH) |
| 17. Aisha Um Al Muminin RA (d 58 AH) | 36. Al Nu'man b. Bashir (d 64) |
| 18. Ali b. Abi Talib (d 40 AH) | 37. Rafi' b. khadij (d 74 AH) |
| 19. 'Amr b. Hazm (d 50 AH) | 38. Saad b. 'Ubadah (d 15 AH) |
| 20. Anas b. Malik (d 93 AH) | 39. Sahl b. Saad Al Sadi (d 91 AH) |
| 21. Asmaa Bint 'Umais (d after 40 AH) | 40. Salman Al Farisi (d 32 AH) |
| 22. Al Baraa b. 'Azib (d 72 AH) | 41. Samurah b. jundub (d 59 AH) |
| 23. Al Dahhak b. Sufyan Al Kilabi | 42. Subai'ah AL Aslamiyah |
| 24. Al Dahhak b. Qais b. Khalid (d 65 AH) | 43. Shadad b. Aus b. Thabit (d 58) |
| 25. Fatima bintu Muhamed PBUH (d 11 AH) | 44. Shamghun Al Azdi Al Ansari |
| 26. Fatima bintu Qais | 45. Ubai b. Kaab (d 22 AH) |
| 27. Hassan b. Ali (d 50 AH) | 46 . Omar b. Al Khattab (d 23) |
| 28. 'Itban b. Malik | 47. Usaid b. Hudair |
| 29. Jabir b. Abd Allah b. Amr (d 78 AH) | 48. Wathila b. Al Asqua' (d 83) |
| 30. Jabir b. Samurah (d 74 AH) | 49. Zaid b. Arqam (d 66 AH) |
| 31. Jabir b. Abd Allah Al Bajali (d 54 AH) | 50. Zaid b. Thabit (d 45 AH) |

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Part I - Chap III : Writings of and from the companions pp 34 – 59

51. Kitab Asadaqa : This collection was dictated by the Prophet ﷺ .

52. Nafeer ben Al Hareeth RA

53. Abd al Rahman ben 'Ayid RA

From Bayan al Islam Encyclopedia . <http://bayanelislam.net/Suspicion.aspx?id=03-01-0040>

One may also check :

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed;

recording during the Prophet's time p 310

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List of some Companions narrators Of Hadith :

Not all the Companions related the Hadiths of their teacher. The Musnad of Abu Abd al-Rahman referred to previously, which is said to have been the largest collection of Hadiths , was said to contain traditions related by only 1,300 Companions. Ibn al-Jawzi, who provides a list of all the Companions who related traditions, gives the names of about 1,060 together with the number of Hadiths related by each.

- Five hundred of them are said to have related one Hadith apiece;
- a hundred and thirty-two are stated to have handed down two traditions each,
- eighty have related three each,
- fifty-two have related four traditions each,
- thirty-two, five each,
- twenty-six, six each,
- twenty-seven, seven each,
- eighteen, eight each,
- and eleven, nine traditions each.

Sixty Companions are credited with having related 10-20 Hadiths apiece; the remainder, listed in the table below, have all related twenty or more each.

“A list of 123 narrator could be found at the source .”

*source : Hadith Literature its origin development & special features by Muhammad Zubayr Siddiqi
professor of islamic culture in the university of calcutta. pp 15-18*

Also check :

تلقیح فہوم اہل الأثر فی عیون التاریخ والسير ص 262-270 باب عدد الاحادیث المروية عن النبي صلى الله عليه وسلم

It is important to note that :

It seems, however, that in the second half of the first century, the size of the sahifa was larger than those of earlier times, for now the companions had started copying the collections of other fellow-companions and had undertaken long journeys for this purpose. Furthermore, they, at this time, were eager to copy the manuscripts in full , making thereby sizeable larger collections of hadith.

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed p 211

The Rihla (travel) and system of Isnad played an important part in the development of written transmission of hadith. The traditionists travelled far and wide not only to know unknown ahadith, but also to ascertain the authenticity of traditions. The outcome of their, long, arduous journeys were put to writing and preserved in Sahifas. Not only this; they also chained down their traditions with the names of reporters.

As a result of this, the size of their collections of hadith became larger and larger. It is interesting to note that these large collections were known by the same term,

Sahifa, which was also employed for short memoranda, written on a single or a few sheets.

Significance of sunna and hadith and their early documentation , Dr Imtiaz Ahmed p 212

Compilations of the First Century :

The Tadween/registration of Hadith begin .

Organized work supported by the state, the Khalifa Omar ben Abd Al Aziz.

“When Islaam spread all over Arabia and into Syria, Iraq, Persia and Egypt during the reign of the Righteous Caliphs, the Sahaabah began to teach those who newly entered Islaam the principles of the religion. They would say to those who gathered around them, “I saw the Prophet do this,” or “I heard the Prophet say that.” This was how the chain of narration of the Sunnah began. Those new Muslims who studied under the Sahaabah were later referred to as the Taabi‘oon.

Most of the Taabi‘oon used to memorize and record the statements of the Prophet PBUH which the Sahaabah used to quote.

They used to travel to different parts of the Muslim world of that time in order to learn as much of the Sunnah of the Prophet PBUH from as many of the Sahaabah as possible. ”

Usool al-Hadith Bilal Philips (evolution of the sanad)

In the time of the *Tâbi‘în*, the Sunnah was being transcribed on a much broader and more official scale than in the period of the Companions.

Halaqât al-Eilm (study circles, basically classes) proliferated all over the expanding Muslim world and writing was an integral part of these *Halaqât*.

Within a generation, writing had dramatically increased, and for good cause. First, narration of Hadîth was disseminating throughout the Muslim world, and thus the chains of narrators were growing longer. So the increasing number of narrators (not to mention that often times one narrator was referred to by different names and in variant ways) was becoming too complicated for an exclusively oral tradition to sustain (though it is important to note for certain reasons of reliability that Islam and Muslims have never lost this oral tradition and that writing is an augmentation).

In addition, the generation of Companions was fast passing away, and there was genuine fear that those coming after might begin to forget some of the Sunnah.

Also, the strength of people's memory had become, on the whole, weaker because the development of the Islamic sciences was not taking place strictly in the Arabian Peninsula where people tended to have stronger memories. It had moved out to the more established civilizations in Iraq, Syria, and Central Asia.

Another factor that encouraged the impetus to document the Sunnah was political, in that this was the period wherein intentional attempts to fabricate the Sunnah to manipulate public opinion and justify authority multiplied. Thus the need to record the authentic Sunnah and thus to prevent the fabricated narrations from creeping into the body of Hadîth literature became both urgent and profound.

(<http://aljumuah.com/history-of-compilation-of-the-sunnah-efforts-of-the-tabiin-and-the-tabii-al-tabiin/>)

We present here a list of Hadîth works written by the Tâbi'în in the first century:

- | | |
|---|--|
| 1. Book of Khalid ibn Ma'dan (d. 104) | 4. Books of Hasan al-Basri (21-110 A.H) |
| 2. Books of Abu Qilabah (d. 104). He bequeathed his books to his pupil, Ayyub Sakhtiyani (68-131 A.H) | 5. Books of Muhammad al-Baqir (56-114 A.H) |
| 3. The script of Hammam ibn Munabbih(printed). | 6. Books of Mak-hul from Syria |
| | 7. Book of Hakam ibn 'Utaibah |

8. Book of Bukair ibn 'Abdullah ibn al-Ashajj (d. 117)

9. Book of Qais ibn Sa'd (d. 117). This book later belonged to Hammad ibn Salamah.

10. Book of Sulaiman al-Yashkuri

11. Al-Abwâb of Sha'bi, already referred to.

12. Books of Ibn Shihâb az-Zuhri

13. Book of Abul-'Aliyah

14. Book of Sa'id ibn Jubair (d. 95)

15. Books of 'Umar ibn 'Abdul Aziz (61-101 A.H.)

16. Books of Mujahid ibn Jabr (d. 103) student of Ibn Abbas

17. Book of Raja ibn Hywah (d. 112)

18. Book of Abu Bakr ibn Muhammad ibn 'Amr ibn Haq

19. Book of Bashir ibn Nahik from Abu Hurayra .

Taqi Usmani, the Authority of Sunnah p 113

+ :

20. Sahifa of Said ibn Jubair the student of ibn Abbas

21. Saifa of Abu Zubaier Muhamed ben Muslim , student of Jaber ben Abd Allah

22. Sahifa of Zaid ben Abi Unaysa Al Rahawi

23. Sahifa of Ayyub Sakhtiyani (68-131 A.H.)

24. Sahifa Hisham ben Urwa ben Zubayer

In Addition :

1. Aban b. Othman (d 105 AH)

2. Abd Allah b. Hurmuz (d 100)

3. Abd Allah b. Muhammad b. Ali (d 99)

4. Abd Allah b. Rabah (d 90)

5. Abd Allah b. Sakhbarah Al Azdi (d 65)

6. Abd Al Rahman b. Abdallah b. Masoud (d 79)

7. Abd Al Rahman b. 'Aidh (d 80)

8. Abd Al Rahman b. Ghanm (d 78)

9. Abd Al Rahman b. Mull ,Anu Uthman Al Nahdi (d 95)

10. 'Abidah b. Amr Al Salmani (d 72)

11. Abu Al Malih b. Osama Al Hudali (d 98)

12. Abu Qilabah Abd Allah b. Zaid Al Basri (d 104)

13. Abu Salamah b. Abd Al Rahman (d 104)

14. 'Amir b. Abd Allah b. Masoud (d 83)

15. 'Amir b. Sharahil b. Abd Al Sha'bi (d 103)
16. 'Ataa b. Yasar Al Hilali (d 103)
17. Al Dahhak b. Muzahim (d 105)
18. Dakwan Abu Salih Al Samman (d 101)
19. Harith b. Abd Allah Al A'war (d 65)
20. Hibban b. Jazi Al Sulami (d 100)
21. Humran b. Aban (d 75)
22. Ibrahim b. Yazid Al Nakh'i Al A'war (d 96)
23. 'Ikrimah Mawla Ibn Abbas (d 105)
24. Jabir b. Zaid Al Azdi (d 93)
25. Kathir b. Murrah Al Hadrami (d 75)
26. Khalid b. Ma'dan b. Abu Kuraib (d 103)
27. Kurdus b. Abbas Al Ta'labi (d 60)
28. Lahiq b. Humaid Abu Mijlaz (d 100)
29. Mamtur Al Habashi , Abu Sallam (d 105)
30. Miqsam b. Bujrah (d 101)
31. Mu'adah bint Abd Allah Al Adwiyah (d 83)
32. Mughith b. Sumai (d 80)
33. Muhammad b. Ali b. Abi Talib , Ibn Al Hanafiyah (d 73)
34. Mujahid b. Jabr Al Makki (d 102)
35. Muhammad b. Jubair (d 100)
36. Al Qasim b. Muhammad (d 105)
37. Rufat b. Mihran, Abu Al 'Akiyah Al Riyahi (d90)
38. Said b. Fairuz Al Taai (d 83)
39. Said b. Jubair Al Asadi (d 95)
40. Salim b. Abu Al Ja'd (d 100)
41. Sulaiman b. Qais Al Yashkuri (d 80)
42. Shahr b. Haushab Al Ash'ari (d 100)
43. Shaqiq b. Salamah Al Asadi (d 82)
44. Sharahil b. Shurahbil (d 60)
45. 'Ubaid Allah b. Abu Rafi' (d 80)
46. Um Al Dardaa Hujaimah (d 81)
47. Omar b. Abd Al Aziz (d 101)
48. 'Urwah b. Al Zubair (d 93)
49. Yahya b. Al Jazzar Al 'Urani (d 80)

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Writings of and from Scholars covering late 1 st and early 2 nd Century :

1. 'Abdah b. Abu Lubabah Al Ghadiri (d 123 AH)
2. Abd Al Aziz b. Said b. Sa'd b. Ubadah (d 110)
3. Abd Allah b. Abu Bakr b. Hazm Al Ansari (d 135)

4. Abd Allah b. 'Aun Al Basri (d 151)
5. Abd Allah b. Bishr Al Katib (d 115)
6. Abd Allah b. Buraida Al Aslami (d 115)
7. Abd Allah b. Dakwan – Abu Al Zinad (d 130)
8. Abd Allah b. Isa b. Abu Laila Al Ansari (d 135)
9. Abd Allah b. Muhamed b. 'Aqil (d 142)
10. Abd Al Rahman b. Hurmuz Al A'raj (d 117)
11. Abd Al Rahman b. Sabit (d 118)
12. Abu Bakr b. Muhammad b. Amr b. Hazm (d 117)
13. Al 'Alaa b. Abd Al Rahman (d 139)
14. Ali b. Abd Allah b. Abbas (d 117)
15. Ali b. Yazid Al Alhani (d 110)
16. Amr b. Abd Allah , Abu Is haaq Al Sabi' (d 127)
17. Amr b. Dinar Al Makki (d 126)
18. 'Asim b. Omar b. Qatada (d 120)
19. Al Aswad b. Qais Al Bajali
20. 'Ataa b. Abu Muslim Al Khurasani (d 135)
21. 'Ataa b. Abu Rabah (d 117)
22. 'Auf b. Abu Jamilah (d 146)
23. 'Aun b. Abd Allah b. Utbah (d 110)
24. Ayoub b. Abu Tamima Al Sakhtyani (d 131)
25. Habib b. Salim Al Ansari (d 110)
26. Habib b. Abu Tabith (d 119)
27. Hafs b. Sulaiman Al Tamimi AL Minqari (d 130)
28. Al Hakam b. 'Utaiba b. Al Kindi (d 115)
29. Hammad b. Abu Sulaiman (d 120)
30. Al Hasan b. Yasar Al Basri (d 110)
31. Hisham b. Urwah (d 146)
32. Husein b. Abd Al Rahman Al Sulami (d 136)
33. Huyay b. Hani – Abu Qalib (d 128)
34. Ibrahim b. Abd Al A'la AL Juufi (d 125)
35. Ibrahim b. Jarir b. Abd Allah Al Bajali (d 120)
36. Ibrahim b. Muslim AL Hajari (d 130)
37. Is haaq b. Abd Allah b. Abu Farwah (d 144)
38. Iyas b. Mu'awiya (d 122)
39. Jamil b. Zaid AL Taii Al Basri (d 120)
40. Jawwab b. Ubaid Allah Al A'war Al Tamimi (d 120)
41. Khalid b. Abu Imran Al Tujibi (d 129)
42. Maimoun b. Mihran (d 117)
43. Mak-hul Al Shami (d 118)
44. Mansur b. Al Muutamar (d 132)
45. Mansur b. Zadan Al Wasiti (d 128)
46. Muhammad b. Abu Bakr Al Ansari (d 132)
47. Muhammad b. Al Munkadir (d 130)
48. Muhammad b. Muslim b. Shihab Al Zuhri (d 124)
49. Muhammad b. Muslim b. Tadrus (d 126)
50. Muhammad ben Sirin (d 110)
51. Muhammad b. Ziyad Al Qurashi (d 120)

52. Makhariq b. Khalifa (d 130)
53. Musa b. 'Uqba (d 141)
54. Mutarrif b. Tarif Al Harithi (d 133)
55. Nafii Mawla Ibn Omar (d 117)
56. Al Qasim b. Abd AL Rahman Al Shami (d 112)
57. Qatada b. Diaama Al Saddusi (d 117)
58. Rabi'ah b. Farrukh Al Tamimi (d 136)
59. Rajaa b. Haiwah (d 112)
60. Ruqba b. Misqala Al 'Abdi Al Kufi (d 129)
61. Said b. Iyas Al Jurairi (d 144)
62. Sa'd b. Ibrahim b. Abd Al Rahman (d 126)
63. Salih b. Nabhan , Maula Al Tau'amah (d 125)
64. Shu'bah b. Dinar Al Hashimi (d 115)
65. Simak b. Harb Al Kufi (d 123)
66. Simak b. Al Walid , Abu Zumail (d 120)
67. Salama b. Kuhail (d 121)
68. Sulaiman b. Mihran Al A'mash (d 147)
69. Sulaiman b. Musa Al Ashdaq (d 115)
70. Sulaiman b. Tarkhan Al Basri (d 143)
71. Sulaiman b. Yasar (d 107)
72. Talhan b. Nafi' (d 110)
73. Thabit b. Aslam Al Bunani (d 127)
74. Thabit b. 'Ajlan (d 130)
75. Thuwair b. Abu Fakhta (d 120)
76. Ubaid Allah b. Abu Ja'far Al Misri (d 135)
77. 'Umara b. Juwain , Abu Harun (d 134)
78. Othman b. Asim Al Asadi (d 128)
79. Othman b. Hadir Al Himyari (d 110)
80. Wahb b. Munabbih (d 114)
81. Yazid b. Aban Al Raqqashi (d 120)
82. Yazid b. Abd Al Rahman b. Abu Malik (d 130)
83. Yazid b. Abu Habib (d 128)
84. Yazid b. Sufyan Abu Al Muhazzim (d 110)
85. Zaid b. Aslam (d 136)
86. Zaid b. Rufai'
87. Zubaid b. Al Harith Al Ayami (d 122)

“Hammam, a pupil of Abu Hurayra, had collected a large number of traditions from his teacher in a Sahifa . It was preserved and transmitted by Hammam's pupil, Ma'mar b. Rashid, who, in his turn, transmitted it to the next generation, when 'Abd ar-Razzaq b. Hammam b. Nafi' al-Himyari (d. 211 A.H.) preserved it separately, without incorporating it into his own Musannaf. Later, it was received, in its entirety, by two of Abd ar-Razzaq's pupils, namely Ahmad b, Hanbal and Abu'l Hasan Ahmad b. Yusuf as-Sulami.

While the former included it in his Musnad, the latter transmitted it to the next' generation. This written transmission, in its entire purity, continued for many generations, until in 1933 it was first discovered and in 1953 first edited and published by a contemporary scholar Dr. Hamidullah.

Hammam was keenly interested in reading, right from the beginning. We know that he used to buy books' for his brother Wahb b. Munabbih (d. 110 A.H.), who was famed for his encyclopaedic knowledge and excessive reading and writing. It was perhaps due to his literary bent of mind and love of Sunnah that Hammam wrote down the traditions narrated by Abu Hurayra and collected them in a Sahifa. The Sahifa containing 138 traditions, was named as ,”as-sahifa as-sahiha”, probably on the pattern of Abd Allah b. 'Amr b. al-As “as-sahifa as-sadiqa” . while the traditions of this Sahifa are sporadically found in the Sahihayn and other canonical hadith works , the Musnad of Ibn Hanbal has absorbed it integrally.

Significant in this connection is Hanidullah's comment following the discovery of Hammam's sahifa. He says, "We can trust (after discovery of Hammam's sahifa) that the apparent loss of other earlier works such as the collections of Anas and 'Abdullah ibn Amr ibn al-As need not be much deplored as in fact they have been

fully conserved in the different chapters of the voluminous Musnad of Ibn Hanbal . He further says, "This also shows how the works of the time of the Prophet and his Companions were amalgamated in the larger works of the Tabi'un (the Followers of the Companions of the prophet), and the works of these latter have been conserved in the still larger compendia of Ibn Hanbal, Bukhari, Muslim, etc., and the earlier works had thus become practically superfluous."

Significance of sunna and hadith and their early documentation, Dr Imtiaz Ahmed pp 416-418

2 nd Century :

Tasneef/classification begin .

Not only was the Hadith of the prophet collected, but also the sayings and Fatwas of the Sahaba and of the companions of the Sahaba.

تدوين السنة النبوية نشأته وتطوره ص 89 محمد مطر الزهراني

New Style and Types of Hadith books appeared.

Muwataa , Musanaf , Jami', Sunan, Jihad , Zuhd , Maghazi , Siyyar..

تدوين السنة النبوية نشأته وتطوره ص 90 محمد مطر الزهراني

The books of Ilm Al Rijal / biographies of narrators appeared :

- Al Layeth ben Saad (d. 175 AH) الليث بن سعد
- Abd Allah Ibn Al Mubarak (d. 181 AH) عبد الله بن المبارك
- Dumra ben Rabiaa (d. 202 AH) ضمرة بن ربيعة
- Al Fadl ben Dukayen (d 218) الفضل بن دكين

and others ...

تدوين السنة النبوية نشأته وتطوره ص 88 محمد مطر الزهراني

The basic characteristic of the books written in the second century is that a large number of them were arranged subject-wise, while the books of the first century were not. However, compilations without due arrangement continued in this century too. The list of books compiled in this period is very long. A few prominent books are referred to here :

1. Book of 'Abdul Malik ibn Juraij (d. 150) Mecca
2. Muwatta of Malik ibn Anas (93-179) Madina
3. Muwatta of Muhamed ibn Abd Rahman Ibn Abi Di'b (80-158) Medina
4. Maghâzi of Muhammad ibn Ishaq (d. 151)
5. Musnad of al Rabi' ibn Sabih Al Basri (d. 160)
6. Book of Sa'id ibn Abi 'Arubah (d. 156) Basrah
7. Book of Hammad ibn Salmah (d. 167)
8. Jami' Sufyan ath-Thauri (97-161) Kufa
9. Jami' Ma'mar ibn Rashid al Basri (95-153) Yamen
10. Book of 'Abdur-Rahman al-Awzâ'I (88-157)
11. Kitâb az-Zuhd by 'Abdullâh ibn al-Mubâarak (118-181) Khurasan
12. Book of Hushaim ibn Bashir (104-183)
13. Book of Jarir ibn 'Abdul-Hamid Al Dabi (110-188) Al Ray
14. Book of 'Abdullâh ibn Wahb (125-197) Egypt
15. Book of Yahya ibn Abi Kathîr (d. 129)
16. Book of Muhammad ibn Suqah (d. 135)
17. Tafsîr of Zaid ibn Aslam (d. 136)
18. Book of Musa ibn 'Uqbah (d. 141)
19. Book of Ash'ath ibn 'Abdul-Malik (d. 142)

20. Book of Aqil ibn Khalid (d. 142)
21. Book of Yahya ibn Sa'id Ansari (d. 143)
22. Book of Awf ibn Abi Jamilah (d. 146)
23. Books of Jafar ibn Muhammad al-Sadiq (d. 148)
24. Books of Yunus ibn Yazid (d. 152)
25. Book of 'Abdur-Rahman al-Mas'udi (d. 160)
26. Books of Zaidah ibn Qudamah (d. 161)
27. Books of Ibrahim al-Tahman (d. 163)
28. Books of Abu Hamzah al-Sukri (d. 167)
29. Al-Gharâib by Shu'bah ibn al-Hajjaj (d. 160) Basrah
30. Books of 'Abdul-Aziz ibn 'Abdullâh al-Majishun (d. 164)
31. Books of 'Abdullâh ibn 'Abdullâh ibn Abi Uwais (d. 169)
32. Books of Sulaiman ibn Bilal (d. 172)
33. Books of 'Abdullâh ibn Lahi'ah (d. 147)
34. Jami' Sufyan ibn 'Uyainah (d. 198) Mecca
35. Kitâb-ul-Âthâr by Imâm Abu Hanîfah (d. 150)
36. Maghâzi of Mu'tamir ibn Sulaiman (d. 187)
37. Musannaf of Waki' ibn Jarrah (d. 197) Al Kuffa
38. Musannaf of 'Abdur-Razzâq ibn Hammam (136-211) Yamen
39. Musnad of Zaid ibn 'Ali (76-122)
40. Books of Imâm Shâfi'i (150-204) Egypt

In addition :

41.Muhamed ben Ishaqq ben yassar Al Matlabi (d 151) Madina

42.Abu Amro Abd Al Rahman Al Awzaai (d 156 AH) Sham

43.Al Laith ben Saad Al Fahmi (d 175) Egypt

44.Abu Salama Hamad ben Dinar (d 176) Basra

45.abul Waleed Abdul Malik ibn Abdul Aziz Rumi (d.151 H),

تدوين السنة النبوية نشأته وتطوره ص 90 محمد مطر الزهراني

Some of the books written in this age that are still available in printed form:

1. Al-Muwatta by Imâm Mâlik.
2. Kitâb-ul-Âthâr by Imâm Abu Hanîfah.
3. Musannaf by 'Abdur-Razzâq. This book has been published in eleven big volumes.
4. As-Sîrah by Muhammad ibn Ishaq.
5. Kitâb az-Zuhd by 'Abdullâh ibn al-Mubâarak.
6. Kitâb az-Zuhd by Waki' ibn Jarrâh (3 volumes).
7. Al-Musnad by Zaid ibn 'Ali (76-122).
8. Sunan of Imâm Shâfi'i.
9. Musnad of Shâfi'i.
10. Siyar of Awzâ'i (88-157).
11. Musnad of 'Abdullâh ibn al-Mubâarak.
12. Musnad of Abu Dâwûd Tayalisi (d. 204).
13. Ar-Radd 'ala Siyaril-Awzâ'i by Imâm Abu Yûsuf.
14. Al-Hujjah 'ala Ahlil-Madînah by Imâm Muhammad ibn Hasan Shaibâni.

15. Kitâbul-Umm by Imâm Shâfi'i.

16. Al-Maghâzi by Waqidi (130-206) (4 volumes).

Taqi Usmani, The Authority of Sunnah p 117

In addition – in brief - :

- | | |
|---|---|
| 1. Aban b. Abu Ayyash (d 138) | 111. |
| 2. | 112. Ibrahim b. Uthman –Abu Shaibah (d 169) |
| 3. Aban b. Yazid Al Attar (165) | 113. |
| 10. Abd Allah b. Abd Allah b. Uwais (d 169) | 145. Al Laith b. Saad Al Fahmi |
| 13. | 147. Malik b. Anas (d 179) |
| 14. Abd Allah b. Shubrumah (d 144) | 174. Muqatil (d 130) |
| 31. | 180. |
| 32. Abd Al Rahman b. Amr Al Awza'I (d 158) | 181. Imam Abu Hanifa (d 150) |
| 80. | 202. |
| 81. Hafs b. Ghailan Al Dimashqi (d 150) | 203. Sufyan b. Said Al Thawri (d 161) |
| 82. | 204. Sufyan b. Uyaynah (d 198) |
| 86. Hammad b. Salamah (d 167) | 249. Al Zubair b. 'Adi (d 131) |
| 107. | 250. Zuhair b. Muawiya (d 174) |
| 108. Ibrahim b. Muhammed b. Al Harith Al fazari
(d 188) One of his books “kitab Al Suyar” is still
preserved in the al Qarawiyyin Library . | 251. Zufar b. Al Hudail (d 158) |

Studies In Early Hadith Literature – Dr Muhammad Mustafa Al Azami

Azami states that in the first two centuries of Islam (i.e. prior to Bukhārī) there were literally thousands of ḥadīth compilations in circulation. Most of them did not survive in their original form (often the written material was of poor quality), but were incorporated in the books of later authors (1992: 75). Examples of this is the books of Ibn Jurayj, ath-Thawrī and Ibn 'Uyayna which have been incorporated into the Muṣannaf of 'Abd al-Razzāq (Motzki, 1991: 5) as well as earlier books. The latter includes :

- Zayd bin Thābit's (d45) book on inheritance,
- Sha'bī's books on marriage, divorce and inheritance,
- legal texts by Urwa bin Zubayr (d93), Ibrāhīm Nakha'ī (d96) and Abū Qilābah (d104) (Azami, 1996:25).

The Qurāniyyun Of The Twentieth Century - Abu Ruqayyah Farasat Latif p 65

3 rd Century :

The Golden Age of Islam in General and The science of Hadith in particular.

The 6 books were written .

Then came the third century, which was the most prosperous period for the Sunnah, one blessed with many Imams of Hadith as well as their compilations. Compilations at the beginning of this century were written according to the way of Masaneed, the gathering of all that is related from a specific Companion in one chapter, with multifarious subject matter. Among the first to author a book in this manner were 'Abdullah ibn Moosa al-'Abasee al- Koofee, Musaddad al-Basree, Asad ibn Moosa,

and Na'eem ibn Hamad Khuza'ee. They were followed in suit by the great retainers of Hadith, such as Imam Ahmad, who authored his famous Musnad. The same was achieved by Is-haq ibn Rahawai, 'Uthman ibn Abee Shaybah, and others.

The way they compiled was to mention the Hadiths of the Prophet in their compilations without mentioning the sayings of the Companions or the rulings of the Tabi'oon; however, they would mix the authentic with the unauthentic, a method that entailed much hardship upon the student of Hadith, for only the Imams and scholars of Hadith were able to distinguish the authentic narrations from other ones. So if one was not able to ascertain the authenticity of a Hadith, he was forced to ask the Imams of Hadith, and if he was not able to do that, the ruling of the Hadith would remain unknown to him.

This state of affairs was what prompted the Imam of Hadith scholars and the shield of the Sunnah during his era, Muhammad ibn Isma'eel Bukhari (256 H), to tread a new path in compiling Hadiths, and that was to limit himself to authentic (saheeh) Hadiths, without mentioning anything else. Hence he compiled his famous al-Jami' as-Saheeh (otherwise known as Saheeh al-Bukhari). Following him in his way of compiling was his contemporary and student, Imam Muslim ibn Al-Hajjaj al-Qusha'iree (261 H), who authored his famous Saheeh. They paved the way for the student of knowledge, enabling him to reach the authentic without having to research or ask. Many scholars emulated them, and many books were compiled after them, the most important of which are as follows :

- ✓ Sunan Abee Ddwood (275 H)
- ✓ An-Nasa'i (303 H)
- ✓ Jami' at-Tirmidhi (279 H)
- ✓ Sunan Ibn Majah (273 H)

These Imams gathered in their books the compilations of all previous Imams, for, as is the wont of Hadith scholars, they related from those who preceded them.

New books of Ilm Al Rijal / biographies of narrators appears.

تدوين السنة النبوية نشأته وتطوره ص 95 محمد مطر الزهراني

Distinguishing the saying of the prophet from the saying of Sahaba and the Fatwawas of Tabieen(successors).

تدوين السنة النبوية نشأته وتطوره ص 97 محمد مطر الزهراني

Musnad : collecting the saying of each companion (like Musnad of Imam Ahmed) .

Sihah+Sunan : classifying the saying of the prophet PBUH to categories and books + distinguishing the sound from the weak.

تدوين السنة النبوية نشأته وتطوره ص 98 محمد مطر الزهراني

- . Musnad at-Tayalisi by Abu Dawud at-Tayalisi (133 – 204)
- . Musnad Abi Bakr ben Abi Shayba (d 235)
- .Musnad Ishaqq ben Rahaweih (d 238 AH)
- . Musnad Imam Ahmed ben Hanbal (d 241)
- . Musnad Ahmed ben Ibraheem Al Dawraqi (168 - d 246)
- .Musnad Abd ben Hamid Al Kichi (d 249)
- . Musnad yakoub ben Shayba Abu Yusef Al Sadousi Al Basri (d 262)
- . Musnad Ahmed ben Ibraheem Al Tarsousi Al Khuzaeii (d 273)
- . Musnad Ibn Abi Gharza Ahmed Ibn Hazem Al Ghafari AL Kufi (d 257)
- . Musnad Al Hareeth ben Muhamed ben Abi Ousama Al Tamimi Al Baghdadi (d 282) .
- . Musnad Ahmed ben Amrou ben Abd Al Khaliq Al bazaar (d 292)
- . Musnad Abi Yala Ahmed ben Ali ben Al Mutana Al Tamimi Al Mawsili (d 307)
- . Musnad Abi Said al Haitham ben Kulaib Al Shashi (d 335)
- . Musnad Al Muqileen Lad'aj ben Ahmed Al Sajestani (d 351)
- . Musnad Baqieyy ben makhlad Al Andalusi Al Qurtobi (d 276)

تدوين السنة النبوية نشأته وتطوره ص 101 محمد مطر الزهراني

Three lost Musnads :

- Musnad Musadad ben Masrahad (d 228)
- Musnad Muhamed ben Yahya ben Abi Omar Ad Adni (d 243)
- Musnad Ahmed ben manie' Abu Jaafar Al Baghawi (d 244)

تدوين السنة النبوية نشأته وتطوره ص 103 محمد مطر الزهراني

The 6 books

- . Sahih Bukhari, by Imam Bukhari (194 -d 256)
- . Sahih Muslim, by Muslim b. al-Hajjaj (206 - d 261)
- . Sunan Abu Dawood, by Abu Dawood (d. 275 AH)
- . Jami al-Tirmidhi, by al-Tirmidhi (d. 279 AH)
- . Sunan al-Sughra, by al-Nasa'i(d. 303 AH)
- . Sunan Ibn Maja (d 272)

تدوين السنة النبوية نشأته وتطوره ص 113 محمد مطر الزهراني

- . Ali Ben Al Madini (161 –d 234 AH) 200 Musanaf
- . books of Yahya ben ma'een (158 -d 233 AH)
- . Muhamed ben Muslim ben Warat Al Razi (190 - d 270)
- . Musnad Abu Zur'a al-Razi (d 264)
- . Abu Hatim Al Razi (195 -d 277)
- . books of Ibn Abi Hatim Al Razi (240 -327) his son
- . Musnad Al-Darimi by Othman ben Said Al-Darimi (200 – 280)
- . Musnad/Sunan / Jameei /Tafsir Abd Allah ben Abd Arahman Al-Darimi Al Samarqandi (181 -d 255)
- . Yazid ben Harun (118 – d 206)
- . Abbas Al Duri (185 – d 271)
- . Muhammad ibn Isa at-Tirmidhi (209 AH –279 AH)

His Books

https://en.wikipedia.org/wiki/Muhammad_ibn_Isa_at-Tirmidhi#His_Books

- . Ibn Qutaybah (213 – 276)

Works

https://en.wikipedia.org/wiki/Ibn_Qutaybah#Works

- . Ibrahim ibn Ya'qub al-Juzajani (180 - 259 AH)

4 th Century :

At the beginning of the fourth century, the compilers did not contribute anything new except for criticism and corrections or small additions to the earlier works. The task of scholars from this century was to sift through all that had been gleaned by those who preceded them. They depended heavily on the criticism of scholars from the earlier centuries. Another contribution they made was to gather in single books all of the different chains of narration for a single Hadith. The most famous Imam in this era was Imam Sulayman ibn Ahmad at-Tabarani (360 H)

Examples of other Imams and compilers during this era are :

- Ad-Daraqutnee (380 H), who authored his famous Sunan.
- Ibn Hibban al-Bustee (354 H).
- Ibn Khuzaymah (311 H).
- and At-Tahawee (321 H).

The Sunnah And Its Role In Islamic Legislation , Dr. Mustafa as-Siba'ee p 151

And in this century, for the first time two types of Hadeeth collection appeared:

1../ the Books of Mustalah Al Hadith_(The Rules and Terminology of the Science of Hadith) :

gather all the works (what was written) of the previous centuries in single books with more elaboration .

- Abu Muhammed Al Ramahurmuzi (d 360 AH) was the first one to write on such type by his work al-Muḥaddith al-Fāṣil bayn al-Rāwī wa al-Wā'ī (المحدث الفاصل بين الراوي والواعي)

As time passed, more reporters were involved in each isnad, and so the situation demanded strict discipline in the acceptance of AHadith; the rules regulating this discipline are known as Mustalah al-Hadith (the Classification of Hadith).

Amongst the early traditionists (muhaddithin, scholars of Hadith), the rules and criteria governing their study of Hadith were meticulous but some of their terminology varied from person to person, and their principles began to be systematically written down, but scattered amongst various books, e.g., in Al-Risalah of al-Shafi'i (d. 204), the Introduction to the Sahih of Muslim (d. 261) and the Jami' of al-Tirmidhi (d. 279); many of the criteria of early traditionists, e.g. al-Bukhari, were deduced by later scholars from a careful study of which reporters or isnads were accepted and rejected by them.

One of the earliest writings to attempt to cover Mustalah comprehensively, using standard (i.e. generally-accepted) terminology, was the work by al-Ramahurmuzi (d. 360). The next major contribution was Ma'rifah 'Ulum al-Hadith by al-Hakim (d. 405), which covered fifty classifications of Hadith, but still left some points untouched; Abu Nu'aim al-Isbahani (d. 430) completed some of the missing parts to this work. After that came Al-Kifayah fi 'Ilm al-Riwayah of al-Khatib al-Baghdadi (d. 463) and another work on the manner of teaching and studying Hadith; later scholars were considered to be greatly indebted to al-Khatib's work.

An Introduction to the sciences of hadith by Dr Suhaib Hassan

A brief history of Mustalah al-Hadith

<http://sunnahonline.com/library/fiqh-and-sunnah/277-introduction-to-the-sciences-of-hadith#h2-1-a-brief-history-of-mustalah-al-hadith>

2../ Al-Mustakhraj (pl. mustakhrajāt) (extracted) :

Mustakhraj are those collections of Ahadeeth in which a later compiler adds fresh Isnads (chains of narrators) to the traditions already collected by previous compilers. Abu Nu'aym Isfahani wrote a Mustakhraj on the Sahih of Imam Bukhari and Imam Muslim by adding fresh chains of narrators for some of the traditions which were already included by them in their Sahihs.

(<http://www.central-mosque.com/sunnah/ClassificationOfHadith.htm>)

The author takes a book of hadeeth and brings independent chains of narrations for the same ahādeeth from himself that are other than those brought by the author of the original compilation – so he comes together with the original author in his sheikh or someone further up in the chain of narrations.

(<http://www.abukhadeejah.com/part-4-hadeeth-science-and-literature-conditions-of-a-saheeh-hadeeth-definitions-musnad-musannaf-mujam-sunan-jaami-etc/>)

Based on

تدوين السنة النبوية نشأته وتطوره ص 147 محمد مطر الزهراني

Some prominent books that were composed :

- Sahih ibn khuzayma (223 –d 311)
- Sahih Ibn Hibban (270 –d 354)
- Sahih Ibn Al Sakan (d 353)
- Sahih Al Ha-kem (d 405)
- Al Mustadrak , Abu Abdullah al-Hakim Nishapuri (321 – d 405)
- Muntaqa ibn Al Jaroud (d 307)

- Suana Al Daraqoutni (306 – 385)

تدوين السنة النبوية نشأته وتطوره ص 146 محمد مطر الزهراني

- Abi Jaafar Ahmad ibn Muhammad al-Tahawi (239 - 321 AH)

تدوين السنة النبوية نشأته وتطوره ص 168 محمد مطر الزهراني

- Al mujam Al Kabeer , Tabarani (260 – d 360)

تدوين السنة النبوية نشأته وتطوره ص 171 محمد مطر الزهراني

- Sunan Al kubra Al Bayhaqi (384 - d 458)

تدوين السنة النبوية نشأته وتطوره ص 175 محمد مطر الزهراني

- Mustakhraj Abi Bakr Al Ismaili on Sahih Al Bukhari
- Mustakhraj Al Hafiz Abi Ahmed Muhamed Al Ghutrifi.....

About 14 Mustakhraj were mentioned here :

تدوين السنة النبوية نشأته وتطوره ص 178 محمد مطر الزهراني

- Kitab Al duafaa Abu Al Fath Al Azdi (d 374)
- Al Duafaa Al Kabeer by Abu Jaafar Al Uqayli (d 322)
- Sunan & Musnad Abu Bakr Al Najjad (253 - d 348)
- Hamza Al Kinani (275 – 357)
- Abu Ahmed ben Adi Al Jurjani (-d 365)
- Sahih Abu Awana Al Isfiriayini (230 – d 316)

5 th Century :

And after the completion of this century (4th) , the recording, gathering, and analyzing — in terms of authenticity — of the Sunnah was completed. Additional contributions from scholars of ensuing generations were limited to some additions to the authentic books. For example, Abu 'Abdullah al-Hakim an-Nisabooree (405 H)

added Hadiths that Bukhari and Muslim did not mention in their compilations, but that he felt to be authentic and in compliance with the conditions of both scholars.

The Sunnah And Its Role In Islamic Legislation , Dr. Mustafa as-Siba'ee p 151

in this century, new type of Hadeeth collection appeared:

Al Majami' / Al Jawami' (Al musanafat Al Jamia'a) الجوامع :

Such books contains those AHadith from different reliable books . It's like an encyclopedia of Hadith .

Example :Al Jama'a bayn al Sahihayn / to combine Bukhari and Muslim together .

9 examples provided ,check :

تدوين السنة النبوية نشأته وتطوره ص 181 محمد مطر الزهراني

Al Jamaa Bayn Al Sitta / combining the 6 Books together,check :

تدوين السنة النبوية نشأته وتطوره ص 182 محمد مطر الزهراني

➤ Al Hafiz Al Baghawi (436 – 516 AH)

تدوين السنة النبوية نشأته وتطوره ص 184 محمد مطر الزهراني

➤ Al Hafiz Ibn Al Athir (d 606)

تدوين السنة النبوية نشأته وتطوره ص 192 محمد مطر الزهراني

➤ Abu Al Waleed Al Baji (d 474) Andalus

➤ Abu Abd Allah al-Humaydi Al Andalusi (d 488)

➤ al-Hakim an-Nisabooree (405 H)

➤ Al Khateeb Al Baghdadi (392-463) (Tareekh Baghdad 80 volume)

➤ Abu Naeem Al Asbahani (336 – 430 AH)

➤ Ibn Hazm Al Andalusi (384 – 456)

https://en.wikipedia.org/wiki/Ibn_Hazm#Works

- Ibn Abd Al Barr(369-463 AH)

https://en.wikipedia.org/wiki/Ibn_%27Abd_al-Barr#Works

- Ibn Tahir of Caesarea (448 – 507)

The 5 century AH was characterized by a lot of political troubles within the Islamic world .

This book is covering the 5th century and its scholars and the most important works

*التصنيف في السنة النبوية وعلومها في القرن الخامس الهجري
للدكتور عبد العزيز بن عبد الله بن عثمان الهليل*

<http://shamela.ws/browse.php/book-7579>

6th Century :

Crusades

Battle of Hittin 583 AH

- Abd Al haqq Al Ishbili (d 581) Andalus
- Razeen Ben Muayya AL Sarqasti (d 535) Andalus
- Al Qadi Ayyad (d 544) Andalus
- Ibn Al Athir Al Jazari (544 – 606) Al usool fi AHadith Al Rasoul
- Abd al-Ghani al-Maqdisi (541 - 600) Al-Kamal fi Asma' al-Rijal

https://en.wikipedia.org/wiki/Abd_al-Ghani_al-Maqdisi

- ibn Al jawzi (510-597 AH)

https://en.wikipedia.org/wiki/Abu%27l-Faraj_ibn_al-Jawzi#Works

7th Century

Battle of Akka 690 AH

Massacre of Baghdad by the Mongols 656 AH

Battle of Ain Jalout 658 AH , Mamlouks Vs Mongols

Fatimid Shia's conquest of north Africa and Egypt

The Qarmatians (Shia Ismailites)

- al-Shahrazūrī - Ibn al-Ṣalāḥ (577 – 643) , his best known work Muqadimat Ibn Al Salah / Introduction to the Science of Hadith

https://en.wikipedia.org/wiki/Ibn_al-Salah

- Al-Nawawi (631 -676 AH)

<https://en.wikipedia.org/wiki/Al-Nawawi#Works>

- Al Diaa Al Maqdisi (d 643)
- Al hafiz Al Mundiri (d 656)
- Al Izz ibn Abd Essalam (d 660)
- Abu Al Abbas Al Qurtobi (d 656) Al Andalus

تدوين السنة النبوية نشأته وتطوره ص 202 محمد مطر الزهراني

- Imam al-Qurtubi (d 671) Tafseer
- Ibn Qudamah (d 620)

8 th Century :

- Ibn Taymiyyah (661 - 728 AH)

https://en.wikipedia.org/wiki/Ibn_Taymiyyah#Works

- Ibn Rajab Al Hanbali (736 – 795 AH)
- Ibn Kathir (701 H - 774 H)
- Yusuf ibn Abd al-Rahman al-Mizzi (654 - 743 AH) tahdhib al-Kamal fi asma' al-rijal
- Ibn Al Qayeem (691-751 AH)

https://en.wikipedia.org/wiki/Ibn_Qayyim_Al-Jawziyya#Works

- Al-Dhahabi (673 – 748 AH)

<https://en.wikipedia.org/wiki/Al-Dhahabi#Works>

- Noor Adin Al Haithami (735 – 807 AH) majmaa' Zawa'id
- Alam uddin Al Barzali (d 739)
- Al hafiz Al Iraqi (d 806)

9 th Century

The Battle of Ankara, 1402AD / 804 A.H Timur Lang Vs the Othmans

July 1492 , fall of Gharnata (Granada) 897 A.H

- Ibn Hajar al-Asqalani (773 - 852) Fath al-Bari , commentary on Sahih al-Bukhari
- Jalal al-Din al-Suyuti (849 – 911 AH)

<https://en.wikipedia.org/wiki/Al-Suyuti#Works>

- Shams al-Din Al-Sakhawi (831- 902)
- Badr al-Din al-'Ayni (d 855) the author of Umdat Al Qari , a explanation of Sahih Al Bukhari

https://en.wikipedia.org/wiki/Badr_al-Din_al-Ayni

10 Century

- Kanz Al umal , Al Mutaqi Al Hindi (885-975 AH)
- Allama Al Barkouri (d 981)
- Ibn Touloun (d 953)
- Ibn Al Mibrad Al Hanbali (840 – 909 AH)

11 Century

- Mulla Ali Qari (d 1014 AH)
- `Abd al-Ra`uf Muhammad al-Munawi (d 1031)

12 Century

- mohamed ben abdel wahab (d 1206 AH)
- Muhamed ben Ahmed Al Safarini (1114 – 1188 AH)
- Muhammed ben Abd Al Baqi Al Zarqani Al Maliki (d 1122)

<http://www.dorar.net/Hadith/mhd/1122>

- Ismaiel ben Muhammed ben Abd Al Hadi Al ‘ajlouni (d 1162)

<http://www.dorar.net/Hadith/mhd/1162>

- Ibn Himat Al Dimashki (d 1175)

<http://www.dorar.net/Hadith/mhd/1175>

- Muhammed jar Allah Al sa’di (d 1181)

<http://www.dorar.net/Hadith/mhd/1181>

- Muhammed ben Ismael Al San’ani (d 1182)

<http://www.dorar.net/Hadith/mhd/1182>

13 Century

- Muhammed ash-Shawkani (d 1250)

https://en.wikipedia.org/wiki/Muhammad_ash-Shawkani

- Muhammed ben Khalil al-Qawuqji (1305)

<http://www.dorar.net/Hadith/mhd/1305>

- Sheikh Bakri Al Attar (b 1251 –d 1320 AH)

- Abd Allah Al Qadoumi (1247 – 1321 AH)

- Abu Nasr Al Khateeb (1253 – 1325 AH)

- Abd Al Hakeem Al Afghani (1250 – 1326 AH)

- Abd Allah al Sakri (1230 – 1329 AH)

http://www.naseemalsham.com/ar/Pages.php?page=readResearch&pg_id=42713

)

14 Century

Fall of the Othmanic Khilafa 1323 A.H

- Muhamed ben Muhamed Salim Al Majlisi Al Chanjiti (d 1302) morocco
- Muhamed ben Al Madani Al Fasi (d 1302 AH) morocco
- Ali ben Sulaiman Al Damnati (d1306 H)
- Ahmad bin al-Siddiq al-Ghumari (d 1380)

https://en.wikipedia.org/wiki/Ahmad_al-Ghumari

- Abdullah al-Ghumari

https://en.wikipedia.org/wiki/Abdullah_al-Ghumari

- 29 from morocco
- 11 from Egypt
- 28 Syria and Iraq
- 21 Saudi
- 49 from India & Pakistan
- 9 south Asia

Check

جهود العلماء المسلمين في شرح كتب الحديث بين القرن الرابع عشر الهجري حتى أوائل القرن الخامس عشر الهجري
إعداد : محمد حافظ بن سوروني الماليزي

<http://wadod.org/vb/showthread.php?t=7315>

This book is covering the works (about Sunnah and Hadeeth) that were produced between 1350 - 1425 AH

التصنيف في السنة النبوية وعلومها من بداية المنتصف الثاني للقرن 14 الهجري إلى نهاية الربع الأول من القرن 15 الهجري
د.خلدون الأحذب

<https://ia800505.us.archive.org/28/items/tsno2/tsno2.pdf>

15 Century

- Muhammad Yasin Al-Fadani
- Habib al-Rahman al-Azmi
- Mustafa Al Nadawi

https://en.wikipedia.org/wiki/Maulana_Habib_Al-Rahman_Al-Azmi

- Muqbil ben Hadi Al Wadie(d 1422/2001)

https://en.wikipedia.org/wiki/Muqbil_bin_Hadi_al-Wadi%27i

- Abd Al Aziz ben Baz (d 1420)
- Safio Rahman Al Mubarakfuri (1362 - 1427 A.H)
- Abdur-Rahman al-Mu'allimee al-Yamani (1894 – 1966 AD)

https://en.wikipedia.org/wiki/Abdur-Rahman_al-Mu%27allimee_al-Yamani



➤ Muhammad Nasiruddin al-Albani (1914 – 1999)



visit <http://www.ahlalhdeeth.com/vb/showthread.php?t=40905>

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د.خلدون الأحب

<https://ia800505.us.archive.org/28/items/tsno2/tsno2.pdf>

and this article is covering the works (about Sunnah and Hadeeth) that were produced between 1426 – 1431 AH

<http://majles.alukah.net/t68120/>

at the End :

Those who continue to cast doubt on the authority of the Hadith and reject the Sunnah fit the image drawn by an old Arab poet, in which a deer tries to remove a solid rock by repeatedly hitting it with his horns. The rock remains solidly in place, but all that the deer achieves is to injure himself.

Hadith Status and Role - Abul Hasan Ali Nadwi p 77

Ayoub 18-06-2016

Updated 15-12-2016

Updated june-july 2017

Contact : <https://web.facebook.com/Sunnah-is-Revelation-818807488179324/>